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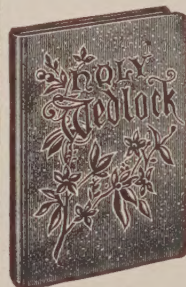
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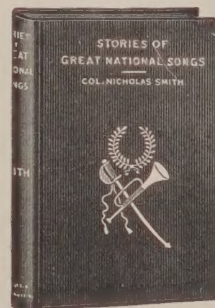
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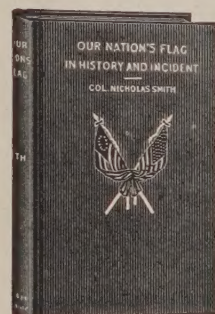
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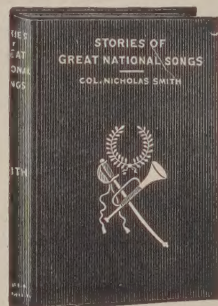
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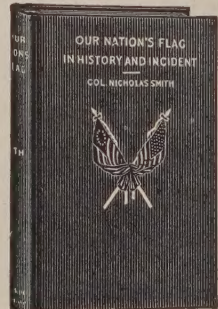
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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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THERE is nothing which demands so much religious strength as the sense of a shut gate. Is not this sickness the voice of God? Is not this door shut by God? To be calmed by such a thought is the greatest triumph religion ever secured. It is easy to hear God’s voice commanding you to go out; but it needs faith to recognize it when it bids you go in.—Dr. G. E. Matheson.

“THINGS THAT BE GOD’S.”

MUCH has God given to man; but that He has reserved, and eternally claims, certain things as His own, His Word declares, and our own consciousness affirms.

Many are the mysteries of the great world about him which man has fathomed, and appropriated. But greater are the things unrevealed, both in the world physical, and spiritual, which remain unfathomed—because they are among the “secret things which belong unto God.” They have never been, perhaps will never be, man’s; for they are God’s.

Does not wisdom then teach that as such they are to be recognized and acknowledged; and seeking neither to answer, nor explain, leave them to Him, humbly worshipping Him through, and in them?

“All souls are mine,” the Voice divine declares. All souls. May we not then safely commit to Him that which He so distinctly declares His own? His to keep, His to guard, His to mould, to guide, to prepare for Himself. Infinitely strengthening the thought when the soul is conscious of weakened forces, of hold relaxed on things eternal, harried with temptation, wearied with care, drifting earthward. Will He not keep that which is His? Infinitely comforting when for souls beloved the heart is heavy, despairing. Souls for whom prayer and effort have striven long, yet seemingly in vain. His they are. “All souls are mine.” Will He not seek and save His own, whispering ever in love unfailing: “They shall be mine in that day when I make up my jewels”?

Having done what we may, let us leave them with Him whose they are and for whom He hath given Himself.

“Vengeance is mine; I will repay, saith the Lord.” Is the heart sore with sense of wrong, injustice cruel, and evil unrequited? Surely with heart at ease may we leave it all with Him. He has made the wrong His own and on Himself requital rests. With what loving forethought has He thus lifted from His children the need to avenge the evil wrought, the gnawing pain of helpless injury, the bitter, importunate cry of hatred, and revenge. Why burden ourselves with the haunting vendetta, the thirst for vengeance when One stronger and unerring claims as His own the power and the will. “I will repay.” And committing alike the wrong and the punishment to Him, lo, the heart is shorn of its wrath, its malice, and strife. It has cast its burden on the Lord, and is at peace.

“The world is mine, and the fulness thereof,” saith the Lord of the Universe. Who, then, can claim ought of its wealth as his own? Its treasures, its vast resources, all are His who made them. His the mine, the forest, the field; His the cattle on a thousand hills. Man may borrow, for a time appropriate; but nought can he carry away, and for all must he some day give his account. Steward, therefore, can he only be, bidden to use, to “occupy” for a time. But the Lord will require account of the occupancy, the stewardship, that He may with love and justice mete out to the faithful riches more lasting and enduring.

These are things which belong unto God. Do we ask, then, what is man’s? From His own Word the answer comes: “Those things which are revealed belong unto us and to our children for ever.” Those things which are revealed. Ah, how countless, and priceless they are. Hope, Faith, the inexhaustible riches of the love of God, God Himself manifest in His Son our Lord Jesus Christ, who “hath brought life and immortality to light,” who dwelling in us and we in Him hath made known the power of His Resurrection, and revealed unto us eternal Life. Have we not cause to echo the Apostles’ fervent cry:

“Oh, the depth of the riches both of the wisdom and knowledge of God!” And these are the things which belong unto us and to our children for ever.

L. L. R.

THE BLESSING OF LABOR.

WHEN Adam and Eve disobeyed their Maker and fell, they were driven out of the Garden of Eden, and God pronounced upon mankind a curse which was, in part: "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns and thistles shalt it bring forth to thee, and thou shalt eat of the herbs of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground."

One might conclude from this circumstance that labor was instituted as a punishment, and is altogether a curse and a scourge.

And looking out upon the world, existing conditions and things would seem to endorse that conclusion; for on every hand one hears of the "poor working-man," and the "down-trodden artisan"; of employers and employed in continuous conflict, the *casus belli* being ever the grievances of the worker; of organized labor on strike because of the encroaching tyranny of organized capital; of starving men and women, parading in bands the streets of opulent cities, and crying to the hoarders of wealth and the powers that be for the opportunity to labor and to earn the means of subsistence; of great nations in a state of anarchy in consequence of the uprising of the long-suffering worker. On the one hand a few enormously wealthy men, on the other thousands upon thousands in poverty—thousands upon thousands who, for the sweat of their faces, from week's end to week's end, year in and year out, receive of the accumulating wealth they are instrumental in building up, not more than barely enough—not always even enough—to keep themselves and their families sufficiently fed and decently housed and clothed.

When one sees that the great mass of the people are poor, notwithstanding years of hard work, and that the so-called lower classes of society are steeped in poverty and crime, misery and degradation, is it to be wondered at that labor should come to be looked upon by some as altogether a curse and a scourge?

But labor was not instituted after the Fall, but before it. Before the Fall, it was that "the Lord God took the man and put him in the Garden of Eden to dress it, and keep it."

Labor, instituted in the time of man's innocence, when man bore God's unsullied image, and perfection everywhere prevailed, is of blessing rather than of curse. And one has but to look out upon the world again in the light of this new knowledge to realize that this, indeed, is true. One has but to look out upon the world again in the light of this new knowledge to discover, on every hand, men working because they love to work, because they prefer labor to inactivity; men laboring because they know that their happiness depends upon the activity of their minds, and the exercise of their muscles; men who regard enforced idleness as the greatest calamity that could possibly come upon them; men who are found singing at their tasks with light hearts and merry faces—just as one may conceive of Adam doing in the Garden of Eden before the Fall.

No thoughtful person, workingman or man of leisure, desires the abolition of labor, knowing full well that without labor life would not be worth the living.

Labor is man's heritage from Eden—a God-given privilege—a thing of dignity and honor, not of shame. Was not the Lord Jehovah Himself the first Laborer, and did not He, whose years on earth were crowded with more memorable deeds than characterize the lifetime of any other person known to fame, declare, "I must work the works of Him that sent Me"?

Labor is man's heritage from Eden. The "works of God" are not necessarily only such works as are ostensibly religious. It is a mistake to divide the service of God from the work of the world; to call on men literally "to leave all and follow Christ"—as if Christ meant, when He called the apostles, St. Peter and St. Matthew, that no one should be left to do the necessary works of everyday life; that no one who did not forsake those works could follow Him. The true lesson of His teaching was that all work was given to man by God, and was to be done divinely, with love, and faith, and joy.

Is not much of the poverty and wretchedness of the so-called laboring classes, the disruption between capital and labor, the social discord in Europe, attributable at bottom to the total disregard of this great spiritual truth? And that work, of whatever nature—however exalted, however humble—should, if it is done at all, be done to the glory of God—as unto God, not as unto man or Satan? If men of mind and men of muscle both were dominated by this principle, there would be no strife and no discord, no misery, no anarchy. We should not find,

as here in our own country, one man in possession of anywhere from three to six hundred million dollars, and thousands of his fellow-men in beggary and wretchedness; we should not find, as is now the case, that fifty individuals of a population of seventy-six million people control three and one-half billions of the ninety-five billions of dollars owned in the United States. If this principle dominated men, as it should, there would be no unduly hoarded wealth on the one hand, and no such thing as starvation on the other. There would be, of course, as now, a disparity in the wealth of individuals; but both so-called capital and so-called labor, being consecrated to the service of God, the thorns and the thistles, the toil and the sweat would be eliminated, and men would be as Adam was in the Garden of Eden before the Fall.

The great need, it seems to us, is to bring men to labor as unto God Himself; to consecrate the work of their hands and minds to the Divine Creator, Endower, and Inspirer of all true work.

Let the carpenter build his house as unto God, and the house will always be honestly built; let the employer of his labor deal with the man as unto God, and the carpenter will be adequately paid for his work; let the grocer weigh out his sugar as unto God, and honest measure will always be given; let the purchaser pay for it as unto God, and the just price of it will always be promptly and ungrudgingly paid.

That, we believe, is all that is needed to adjust the differences between capital and labor, the buyer and the seller, the rich and the poor—the application of the principle that all labor should be done as unto God; that, even when we are making shoes or weighing out sugar or cutting calico, we are working for God—God, the just and merciful Master of the Universal Mart!—working for Him just as really as is the priest at the altar or the preacher in the pulpit.

One's sphere of labor may be as Eden, as Adam found it before the Fall; or as the world, as Adam found it after the Fall—a sunny, fertile vineyard, giving pleasure to the husbandman; or a thorn-choked, weed-overgrown field, pain-provoking, toilsome, wearying: one may get from it happiness or suffering; it may prove to him a blessing or a curse.

Let him work as unto God, and we shall find him singing at his task.

ANSWERS TO CORRESPONDENTS.

QUERY.—The General Convention meets on the first Wednesday in October (2d), and the sessions generally last three weeks.

CLOUDS.

"Oh, clouds dispel, and let the light
Burst full and clear upon my sight!"

Thus moaned a Soul.

The answer came: "Dear Soul, remove
Thyself the clouds, thy faith thus prove,
Then reach thy goal."

"Myself the clouds so black, so drear,
Uplift alone? In mercy hear,

Lend me some aid."

Again the Voice: "The clouds look black
Because in trust thou now dost lack.
Thyself them made."

"Myself them made? Oh, God! Not say
Such bitter word when I do pray
For grace bestowed."

"Thou prayest, child, and then thou dost
On thine own strength rely. Thou must
Remove the load."

"How can I do so hard a thing?
Wilt thou not then in pity bring
An angel nigh?"

"The angels, child, are ever near,
Their absence thou need'st never fear,
Love cannot die.

The light still shines with radiance bright
And clouds but prove that in thy might,
Not that of faith,
Thou trustest most. Cast self aside,
Lean on My strength, make Me thy guide
For life, by death."

"Dear God, forgive! Like beacon-light
That guides a storm-tossed bark at night,
Thy word to me.
And though my goal seem far away,
Though shadows sometimes dim life's day,
I'll trust in Thee."

ISABELLA K. ELBERT.

LONDON LETTER FULL OF INTEREST

Deaths of the Bishop of New Castle and of Rev. James Edward Vaux

THE LATTER DR. LITTLEDALE'S CLOSE FRIEND

The Living Church News Bureau
London, June 4, 1907

CUDDESDON AND ELY ANNUALS.

THE annual festivals at the two leading theological colleges—Cuddesdon and Ely—were held as usual on the Tuesday after Trinity Sunday. The Cuddesdon festival was chiefly noticeable for the sermon preached by the Bishop of London, which was on the Peace of the Church in England. His lordship first spoke of the peace that is no true peace, and then of the peace that is wanted. There have been times when the Church and the world made friends together, when there were no "ritual" disputes or aggrieved parishioners; but anything in the world was better than such "a peace of death" as that. So, again, true peace cannot be a peace "gained by sacrifice of principle." The historian Gibbon could sneer at the Catholic Church being convulsed over a diphthong, but they had cause to know to-day—they who had again to face and to expose a "counterfeit" of the Faith—that never did the Catholic Church "fight a better fight" than when it fought against the introduction of that single "iota" into the Creed of the Church, and preserved for all time the central truth of the Incarnation. It must be a peace, then, in which conscientious men on both sides "may sheathe the sword, and still keep a conscience void of offence before God and before man." Is such a peace possible to-day? The Bishop's contention was—in his usual optimistic outlook—that peace is more possible now in this generation than it has ever been before. First, because they better understood one another's principles; secondly, there are no outstanding questions unsettled to-day which ought to break up the peace of a society really inspired and ruled by the Holy Spirit; and, thirdly, there is a greater belief in the doctrine of One Body. But is such a peace desirable? He believed it was true to say that the Church lost the men "who form the majority of the manhood of England" not in thousands but in tens of thousands by its divisions. What quite practically could they do to bring it to pass? (1) Pray for peace; (2) live very near themselves to the God of peace; (3) look out for an opportunity to make peace. Catholics and Protestant Evangelicals ought to regard one another as true brethren in the Lord. Churchmen should also live on "brotherly terms" with Protestant Dissenters. Indeed, the Bishop goes so far as to recognize, and have us all recognize, Dissent as now a legitimate factor in the religious life of England. And I am sorry, too, that he saw fit to tilt at the keeping of Corpus Christi and All Souls' day. His lordship finally urged the general avoidance of "contemptuous terms and party catchwords."

The Ely festival was kept as usual in a more Catholic way than that at Cuddesdon. At ten o'clock on Monday evening the "ancient Night Office of the Church" was sung in Ely Cathedral. On Tuesday there was a sung Mass in the Cathedral, the Bishop of the diocese being the celebrant. The music was Merbecke's familiar composition. Psalm lxviii. was sung in the procession. The Bishop of Ely, the Bishop Suffragan of Grantham, and Canon Newbolt were vested in copes, and the cantors wore the customary red copes of their office. The special preacher at the festival was Canon Newbolt, formerly Principal of Ely Theological College.

DEATH OF THE BISHOP OF NEWCASTLE.

The newspapers of last Thursday (Corpus Christi day) contained the startling announcement of the decease of the Bishop of Newcastle, which occurred at his sister's residence in South Kensington. He had been in ill health for some time, but, though still far from well, had taken the Trinity ordination service at Newcastle on Sunday week and preached in the evening. The following morning he came up to London, but had to take to his bed. His removal from our midst is, humanly speaking, a terrific loss. For he was one of the very best Bishops we had. In fact, about the only one who had taken up a bold and grand stand against the attack on the Athanasian Creed and spoken out against the Deceased Wife's Sister Bill.

The Right Rev. Arthur Thomas Lloyd, D.D., Bishop of Newcastle, was born in 1844, and was educated at Magdalen College Grammar School and St. Edmund's Hall, Oxford, where he graduated in 1868. In the same year he was ordained by the

Bishop of Oxford (Dr. Samuel Wilberforce), and after fourteen years' parochial work in the diocese of Oxford was in 1882 appointed to the important vicarage of Newcastle-on-Tyne and also became an Hon. Canon of the Cathedral, while during his stay in Newcastle, also filling a number of other offices. He was consecrated Bishop Suffragan for the diocese of Norwich in 1894, taking the title of Bishop of Thetford, and was at the same time appointed rector of North Creake, Fakenham, Norfolk, and Archdeacon of Lynn. I understand that during this period he came much under the notice of the king for his good work as a Bishop Suffragan, Sandringham, his Majesty's country home, being in the part of Norwich diocese assigned to his episcopal supervision. In 1903 he was selected by the Crown to succeed the present Bishop of St. Albans in the see of Newcastle. While Bishop of Thetford he paid a visit to the United States. Dr. Lloyd (says the *Morning Post*) was an attractive preacher and an effective organizer, and had the gift of communicating his own enthusiasm to those with whom he worked. In his brief episcopate he did much to extend the work of the Church in the diocese, and it is recorded that in spite of the depression of trade on the Tyne money seemed to be forthcoming whenever he wanted it. May he rest in peace!

DEATH OF THE REV. JAMES EDWARD VAUX.

In the year 1890 Dr. Littledale departed this life, and now his most intimate friend and able colleague in the work of promoting the Catholic Movement in both a journalistic and literary way has gone—the Rev. James Edward Vaux. He was born in Birmingham in 1828, where his father was a leading medical man, and was educated at the Birmingham Grammar School and Trinity College, Cambridge. He was ordained in 1851, and afterwards filled several assistant curacies—at Holy Trinity, Westminster, St. Mary Magdalene's, Munster Square, St. Philip's, Clerkenwell, and St. Mary the Virgin's, Soho. For three years in the fifties he was chaplain at Westminster Hospital. He had held no clerical appointment for any length of time since leaving Soho in 1870. It was during his years at St. Mary Magdalene's, Munster Square, 1859-67, that Rev. Mr. Vaux became intimate with the proprietor and founder of the *Church Times* (who attended that church), and also one of the earliest members of the literary staff of that journal. That intimacy ripened (says the *Church Times*) "into affectionate regard, which extended to the time when death intervened, so that it was no matter of surprise when the well known initials, 'J. E. V.,' appeared at the bottom of the memoir of G. J. Palmer, fifteen years ago." But there was another, and even more intimate, friendship (it is added) which called for remark—namely, that between James Edward Vaux and Richard Frederick Littledale:

"Closely associated as they were in their work on this journal, they were also associated in other literary ventures, and living in chambers, one over the other, for many years, the elder of the two was able to render many little services to the more fragile frame and constitution of Dr. Littledale."

He was joint editor with Dr. Littledale of that *Vade Mecum* of English Catholic priests, *The Priest's Prayer Book*, which in 1884 had reached its twentieth thousand, and an eighth edition was published in 1898; and also the *Altar Manual*, which in 1903 had reached its fiftieth thousand. It appears that many of the collects provided for special occasions in the *Priest's Prayer Book* were the composition of his own pen. The *Church Times* also states that he possessed a library rich in the Fathers' and in liturgical works, and that not many years ago, in fulfilment of a long determined plan, he sent it to Dr. Wirgman as a gift to the South African Church. He was an original member of the English Church Union, and a member of the Council since 1873. *Requiescat in pace!*

OXFORD MISSION TO CALCUTTA.

The annual meeting of the Oxford Mission to Calcutta was held at the Church House, Westminster, yesterday week, the Bishop of Lincoln, who was one of the founders of the mission, presiding. The Bishop said that for ten or twenty years before the commencement of the Oxford Mission to Calcutta twenty-seven years ago, Oxford men were continually being startled by information which was being given to them, through the works of the great Professor Max Muller, Dr. Legge, and others, in regard to the wonderful truths contained in the Eastern religions. The minds of some of them were so dazzled by the wonderful truths which were brought to them from these sources that they almost wondered whether, after all, they could be so sure of what they had been brought up to believe—namely, that the Christian religion had

a superabundant excellence over all other religions. At the same time there came upon them from other causes suggestions of doubt as to the very existence of conscience and the reality of the moral law, and as to the very ground of their moral life; and the Oxford Mission to Calcutta was very largely founded as an act of faith, to prove the excellency of the Christian religion as a Faith and as a life. Men were asked to give themselves to the study of the great Eastern systems of religion with a free and open mind, and to go out themselves and live in the midst of those dazzling and conflicting lights, and to maintain what they believed to be the superabundant excellence of the Christian Faith. For twenty-seven years this faithful and true mission had done that work, and that was the great ground upon which his thankfulness in connection with the mission rested. It was sadly and disappointingly true that Buddhism, Mohammedanism, and Hinduism were, as it seemed, for the present, in an entrenched and unyielding position; but they must remember that the lives of nations were in God's hands, and that the times and the seasons were to be determined by Him, and not by us. He urged the members of the Oxford Mission to do all in their power to maintain the mission according to its original purpose. The work did not always take the form of bringing converts to Christianity, but seeds had been planted, and these, he believed, would grow and bear fruit in years to come. Lord Hugh Cecil, in answering the question—Why should there be missions at all in the present state of the world's development?—said that missionary work was an absolute duty, "just as binding as any of the moral duties which, confessedly, took priority of considerations of expediency." Christianity must be made acceptable to the native populations by its being allowed to appear in the surroundings and the dress of native thought. The Oxford Mission had, perhaps, more than any other mission set before themselves the ideal of gathering together a small body of well-instructed native opinion and making that opinion the nucleus of a native Church which should evangelize the whole country. He believed that the method of this mission was an entirely scientific and profoundly intelligent method of treating missionary work, and on that ground he desired to commend it to the meeting. The Rev. T. A. Lacey, who about eighteen months ago paid a visit to the mission at Calcutta, said that the feature of the mission which struck him above all else was that it was a mission of students to students. The mission had undertaken a work which was absolutely necessary if any movement on the part of the people of India towards Christianity was ever to be brought about, and that was the work of learning the working of the native mind as far as Englishmen could learn it.

NOTES.

The *Church Times* states that an interesting development of the work of the Pusey House, Oxford, will shortly take place in London. This is the opening of a House of Clergy in a central part of the Metropolis, which will have for its head the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster. Mr. Trevelyan will be succeeded at St. Matthew's by the Rev. J. W. Hockley, vicar of St. Saviour's, Hoxton, formerly on the staff of St. Matthew's.

Your correspondent learns from the Rev. R. C. Kirkpatrick, the reverted old vicar of St. Augustine's, Kilburn, that he intends shortly to resign his cure of souls, owing to advanced age and its infirmities. This venerable Catholic priest has been in Kilburn now for forty-one years, and has been vicar of St. Augustine's, of which great London church he was the founder, for thirty-seven years. I am glad to add that the benefice is in good hands as regards patronage.

J. G. HALL.

GOD IS PREPARING us by all that happens to us for some future work; let us bring before Him every trouble and trial of our life-time, and ask Him to let it work in us that effect in our character for which we are certain He sent it in love. We have a definite position all our own, which no one else has filled or can fill. God has a plan for our lives. He means us to be happy, not in other circumstances, but just in these. We cannot be carved into the idea God has for us except by discipline, and to murmur is to desire Him to take away the very thing by which He is moulding us. We must learn that God has used whatever has happened to work out His own purpose, and we must throw ourselves into the present as it is, if God's Will in the trial is to have its perfect work.—*Life of Arch* Will in the trial is to have its perfect work.—*Selected*.

WE CAN AFFORD to be in the dark, if it is with Jesus that we are there. With Him, in Him, the darkness is no darkness at all.—*Sel.*

COLUMBIA'S BACCALAUREATE SERMON PREACHED BY DEAN HODGES

Commencement Exercises at Columbia University

NEW YORK CITY NOTES

The Living Church News Bureau
New York, June 17, 1907

THE sermon before the graduates of Columbia University, New York City, was preached by Dean Hodges of Cambridge. He said in part:

COURAGE OF THE COMMONPLACE.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law.—Jos. i. 7.

"The man who heard these words of God in his soul stood where you stand at the beginning of a new chapter of the book of life. He was not a young man, from the point of view of this congregation, but he was at the threshold of his career. He was about to begin a work of great importance, and he was to begin it under conditions of unusual difficulty. He was to take the place of a man greater than himself, and, taking his place, he was to lead an untried army to attack a strong nation.

"The courage of the commonplace is more difficult than the courage of the crisis. It is more difficult because it is not attended by the rewards of appreciation and applause. The courage of the crisis is called for by dramatic conditions. It belongs to the field of battle, where it is assisted by the beat of drums, by the sight of uniforms, by the presence of great companies of men. It is a public virtue which cannot be hid. The man who meets the crisis knows that if he fails he will be everlastingly ashamed of himself, while if he succeeds he will have the applause of his admiring neighbors. And that consideration helps him mightily. But the commonplace does not attract attention, gets no mention in the newspapers or in the histories, and does not lie along the way to glory. Thus, Roger Williams said that there were Indians in Rhode Island who would stand to be bound at the stake without a groan, but when they had the toothache they cried. There were no admiring crowds to watch the fortitude with which they bore that homely pain.

A STATE OF CIVIL WAR.

"This Nation is to-day in a state of civil war. In many a city the Town Hall is garrisoned by rebels, who from the shelter of that fortress are terrorizing and plundering the people. These mercenary politicians are as hostile to the public good as any man who ever marched in the uniform of an enemy across a field of battle. By diverting the taxes of the people from civic maintenance and improvement to their own gain they are actually killing as many people in the course of a single year of their maladministration as are killed in the progress of a considerable war. They are poisoning women and children in the foul streets and foul tenements for which they are responsible. They are corrupting the souls of the youth by the vices which they support and encourage for their own profit. We look to the graduating classes of our colleges for reinforcements against this common foe, against this subtle and audacious enemy, whose leaders are disguised as gentlemen and Christians."

In conclusion Dr. Hodges said:

MORAL NERVE NEEDED.

"We ask the college to give us men of moral nerve, to send us heroes who can be heroic out of uniform, without the stimulus of music, in the stress of a moral situation, when heroism is desperately hard, and there are no shining rewards. We want men to feel as they go out of the discipline and competition of the college into the large and free work of life, that the field of common temptation is wide enough for all their powers, and summons them to the daily practice of the most heroic virtues. The Lord selected twelve plain citizens, twelve men out of the King's highway, most of whom could be duplicated in the last third of any college class, and they transformed the world. Of course they did. They appealed to the common man, they showed him how to understand and accomplish and glorify the common task, they had the courage of the commonplace."

It is rumored that Dean Hodges will be offered the chaplaincy of Columbia.

COMMENCEMENT.

On Wednesday, June 12th, were held the annual commencement exercises of Columbia University, in the University gymnasium. In all there were eight honorary degrees conferred, the most noteworthy being the Hon. Charles E. Hughes, Governor of New York, who received the degree of Doctor of Laws; and the Rev. Hugh Birkhead, rector of St. George's Church, who was made a Master of Arts.

After the commencement exercises were finished, the academic procession marched to the doorway of the new School of Mines, where Professor Francis B. Crocker, on behalf of

the class of 1882 (Science), presented to the University two large bronze torches, which had been set up on either side of the door. The procession then went to Hamilton Hall, where Mr. William Thornton Lawson, on behalf of the class of 1882 (College), presented to the University a stained glass window, which had been placed in the college study.

ST. STEPHEN'S, ANNANDALE.

The annual commencement of St. Stephen's College, Annandale-on-Hudson, took place on Wednesday, the 13th. Among those present were the Rev. Edgar Cope, who has been elected to succeed Dr. Harris as warden of St. Stephen's; the Rev. Drs. Reazor, Silliman, Bennit, and Upjohn, and many of the alumni in Holy Orders.

GOOD ADVICE TO B. S. A.

The Rev. J. Lewis Parks, rector of Calvary Church, preached, on the 15th inst., to the parish chapter of St. Andrew's Brotherhood. He gave his hearers advice as to their conduct in the summer vacation period. He said in part:

"A city set on a hill cannot be hid. You little know men, or women, or life, if you imagine that your real insignificance will secure you from observation. In that little hamlet to which you are going you will be the object of great curiosity, and your bearing will tell for good or for evil. Your conversation—conversation in speech and action as the Bible puts it—is of prime importance."

The preacher then referred to the ease with which the habits of the Christian life are broken down by the changed conditions of the summer time, so that a man comes to October often lacking spiritual force. He told them to rebuke vice when flaunted, not to fear to commend virtue and all with humility, tact, reticence of manner, modesty, manliness, and sincerity set forth in their own lives. He told them there would be continual opportunity of carrying out the vows of their profession; that no one could measure the results of those little acts done for the sake of Christ which he called giving the cup of cold water. God would use every such opportunity, and uses them in such a situation as agents of the Holy Ghost to call brethren to repentance, he said.

MISCELLANEOUS.

The Church House, which is intended to be the centre from which the Church's work will be carried on in the Borough of the Bronx, is rapidly approaching completion, and will be formally opened at the time of the diocesan Convention, next fall. The management of the House will be by a corporation, of which Bishop Greer is the president.

The New York Bible and Common Prayer Book Society has recently given to Bishop Partridge 5,000 Prayer Books in Japanese, for free distribution to the churches and missions in the diocese of Kyoto. The society has also given to the Rev. Mr. Hammerskold 1,000 copies of the Evening Prayer in Swedish, for his work among the people of that nationality.

The Rev. Andrew F. Underhill has resigned the rectorship of St. John's Church, Yonkers, N. Y., the resignation to take effect October 1st. He will then take charge of Cornwall Heights School for Boys, at Cornwall on the Hudson.

On Saturday (June 15th), in the synod hall of the Cathedral of St. John the Divine, two illustrated lectures were given under the auspices of the Seabury Society of New York. Mr. Eugene M. Camp, president of the Society, spoke on "The Church in New York," showing results of city mission work, Church extension in the Bronx, and the work among seamen. The other lecture was by the Rev. E. H. Wellman of Brooklyn, telling of "Conditions in the Panama Canal Zone." This lecture was illustrated by moving pictures which he has taken especially for this lecture. Some of the pictures showed the actual work of digging the Panama Canal. The lectures were heard by a large and very attentive audience.

LET US TRY to think of the future in the light of God's Love, that we may see it as the time in which the Everlasting Love is longing still to achieve in us a joy and peace beyond all that we can ask or think. . . . Beyond and above all that we may do, is that which we may be. "For their sakes I consecrate myself." There is the ultimate secret of power. It is in daring to lift up our work, whatever it may be, to the highest level we discern for it, that we are most sure to meet with God, to feel His Hand stretched out to us, and to find that we have ventured, not into the darkness of the desert, but into the Way of Peace, into the company of God's Saints, into the Light of His Countenance, and into the Joy of our Lord.—Bishop F. Paget.

ALL THE NEWS FROM CHICAGO

That Interests Church Readers

The Living Church News Bureau
Chicago, June 17, 1907

M. T. O. CORPORATE COMMUNION.

THE preparations for the men's corporate Holy Communion, arranged by request of the "M. T. O." committee for the Third Sunday after Trinity, June 16th, commemorating the 300th anniversary of the first celebration of the Holy Communion on this continent, were thoroughly made all through the diocese of Chicago. In several of the larger parishes personal letters were mailed to every confirmed man and boy, with an M. T. O. envelope enclosed in each, describing the special cause, and urging attendance and contributions. In most of the parishes there were from two to three celebrations on this anniversary morning.

NORTH SHORE SUNDAY SCHOOL INSTITUTE.

The spring meeting of the North Shore Sunday School Institute was held at St. Luke's, Evanston, on Wednesday afternoon and evening, June 12th, with a good attendance. At 4:30 P. M. Evensong was said, followed by an address by the Rev. E. H. Merriam, on "The Superintendent's Place in the Sunday School." This address was followed by a full discussion of all phases of the executive part of Sunday School management. Supper was served at 6:30 P. M., and the evening session's paper was by the Rev. T. B. Foster, on "Christ in the Epistles." The Rev. G. Craig Stewart, rector of the parish, presided at the meeting. The following day, Thursday, June 13th, the annual meeting of the West Side and West Suburban Sunday School Institute was held at St. Barnabas' Church, Washington Boulevard (the Rev. E. J. Randall, rector), with the most representative attendance in the history of the Institute, which is the oldest in the diocese. Out of 23 schools enrolled, 20 were represented, either in the afternoon or evening, the total attendance being about 125, including several of the clergy. The afternoon address was given by the Rev. Dr. John Henry Hopkins, the theme being "The Spiritual Side of the Teacher's Preparation." The evening address was by the Rev. G. Craig Stewart, on "The Practical Side of the Teacher's Preparation." Evensong was said at 5:30 P. M., followed by supper and a business session. At the latter, a resolution was passed, in appreciation of the words from the annual address of Bishop Anderson at the recent diocesan Convention, relating to the plan of establishing a course of Bible Study and Religious Pedagogy for Sunday School workers, and expressing a hope that such a course of study might be arranged at an early date. The election of officers for the ensuing year resulted as follows, a printed "Australian Ballot," like that used in city elections, being prepared by the nominating committee: President, Professor F. E. Sandford of La Grange; Secretary and Treasurer, Mr. C. L. Chenoweth of Oak Park (re-elected); Members of the Executive Committee, the Rev. E. H. Merriam of Epiphany, the Rev. D. LeB. Goodwin of the Advent, Mrs. L. H. Goodrich of the Cathedral, Mr. George Trayser of St. Andrew's, Chicago, Mr. George Swarts of Irving Park, and Dr. Williams of St. Martin's, Austin. The Rev. E. H. Merriam presided both afternoon and evening, and the meeting was one of the most successful in the history of the Institute. The next meeting, in the early fall, will be held at St. Martin's, Austin.

GUILD OF ST. BARNABAS.

The first gathering of all the Chicago local branches of the Guild of St. Barnabas for Nurses was held at Grace chapel and parish house, on St. Barnabas' day, June 11th. There was a good attendance, all the local branches, namely, the Chicago branch (which is the Trinity branch reorganized), the Grace Church branch, and Epiphany's being represented. The Holy Communion was celebrated at 11 A. M., in the Hibbard Memorial Chapel, by the Rev. Dr. W. W. Wilson, the Rev. E. M. Frank being epistoler and the Rev. Dr. J. H. Hopkins, who also preached the sermon, being the gospeller. Luncheon was served in the guild rooms after the service, the addresses being made by the Rev. W. O. Waters, Dr. Wilson, and others. One of the results of this very interesting meeting was the passing of a resolution, forming a "federate council" of the guild in Chicago, to consist of three delegates from each of the three local branches now at work. Chicago is the only city in the nation which has more than one local branch of this important guild among the nurses, but the topography of Chicago makes it necessary often to centralize such departments of Church work

in each of the three great divisions of the city. Thus the Sunday School Institute work is much better carried on by three local Institutes than it could be by one Institute, and at present this arrangement is also the best with this admirable guild for nurses and pupil nurses.

MISCELLANEOUS.

The Standing Committee of the diocese reports that during the year just closed there have been the largest number of candidates recommended for holy orders in any one year in the history of the diocese. These men are exactly twelve. This is very encouraging, in the light of the widespread opinion that there is a falling off in zeal for holy orders among the young men of the Church. To have had a great commercial centre like Chicago glean from among the young men of the Church during such a time of material prosperity as the present the largest annual harvest of candidates for the sacred ministry, is a significant and inspiring sign of the times.

At St. Luke's parish house, Western Avenue, Chicago (the Rev. H. L. Cawthorne, priest in charge), there was given on the evening of Wednesday, June 12th, an unusually attractive lantern lecture on "Magister John Huss—the Priest on Pyre." Dr. Julius von Bernauer was the lecturer, the programme being given under the auspices of St. Mary's Guild of the mission.

The Rev. F. DuM. Devall, rector of St. Andrew's Church, Chicago, delivered the principal address for the Veterans and the Daughters of the Confederacy at Oakwoods Cemetery, Chicago, on the afternoon of the First Sunday after Trinity.

The annual commencement service of the Brooks Classical School for Girls was held at the Church of the Epiphany on the evening of Tuesday, June 4th, the full choir attending, and the rector of the parish making the commencement address. There was a large attendance from among the members and friends of this private school for girls.

The Round Table of the city clergy held a meeting on June 10th, the theme of the morning being "Plans to raise the \$10,000 needed to provide \$25,000 for diocesan missions this year." This was the last meeting for the summer.

The Rev. S. B. Blunt, rector of the Church of the Redeemer, Chicago, preached the baccalaureate sermon at the commencement of the Howe School for Boys, at Lima, Indiana, on the First Sunday after Trinity.

A number of the Chicago clergy attended the sessions and dinner of the first International Convention of Christian Socialists, held in Chicago during the first week in June. Among the American Church clergy visiting was the Rev. W. D. Bliss, and there was one clergyman from England. The local papers gave considerable space to the deliberations of this convention, and many of the discussions centered around the problem of interesting labor leaders and laboring men generally in church-going and personal religion. The truth was plainly brought out by many speakers that only in Christianity is there any real hope for the satisfactory answer of the many questions raised by the Socialist movement throughout the world. It was notable that one of the leaders of non-Christian Socialism in Chicago frankly stated that he "had no time for prayer," though he had abundant time to comment upon the frigid indifference of Christians twenty years ago to all kinds of sociological agitation and discussion.

Several of the city parishes are already making plans for various phases of parish work in the coming fall. The women of the Church of the Redeemer met on St. Barnabas' day to consult concerning the holding of a large bazaar in the fall. The net results of last year's bazaar in this parish were over \$800.

A very beautiful carved marble tablet of Leonardo de Vinci's "The Last Supper" has recently been built into the walls of the chancel of Grace Church, Chicago. This rare work of art was erected by Miss Louisa Kimball in memory of her mother, Desdemona Walker, and her sister, Alma Louise Kimball, for many years devout communicants of the parish. The chancel walls throughout were also re-decorated in red and gold through Miss Kimball's generosity, at the time of the building in of the tablet.

The Church of the Advent, Chicago (the Rev. D. LeB. Goodwin, rector), has bought the organ formerly belonging to St. Mark's Church, Evanston, and this fine instrument is being completely re-furnished with new leathering and other repairs. The organ will be ready for use in a short time.

A new pipe organ has been ordered from the Hook & Hastings Company for St. Martin's Church, Austin, and will be

ready in the latter part of the fall. This instrument will cost about \$4,000, and will be a handsome addition to the long list of new and renovated organs which have been purchased in various parts of this diocese during the past few months.

Among the notable confirmation classes presented this year to Bishop Anderson was that of Tuesday evening, St. Barnabas' day, June 11th, at St. Barnabas' Church, Chicago (the Rev. E. J. Randall, rector). The class numbered 41 candidates, and was the largest in the history of this growing parish.

TERTIUS.

THE EASTERN CHURCH.

FROM OUR JERUSALEM CORRESPONDENT.

THE *Love*, an Arabic weekly newspaper, published in Beirût, makes the following announcement: "The Holy Synod of Russia has decided to renew the glory of the old Church, and the appointment of a Russian Patriarch. Three Metropolitans have been nominated as candidates for the office."

The first Patriarch of Moscow and All Russia was Job, the 46th Metropolitan of All Russia, during the reign of Feodor Ivanovitch (A. D. 1584-1598). He was installed by Jeremias II., the banished Patriarch of Constantinople on January 23d, 1589.

Russia has had ten Patriarchs. In 1701, Peter the Great, on his own authority, took exception to the appointment of a successor to Adrian (A. D. 1690-1700) and temporarily made Stephen Yavorsky, Chief Procurator of the Patriarchate, under the title of Exarch, until he had matured his plan of establishing a Holy Governing Synod to supply the place of a Patriarch. His policy was to subject the Church to the Crown. So that the Russian Church has had no Patriarch of her own for more than 200 years.

The emigration of Greeks to the United States is increasing from year to year. Since January, 17,000 Hellenic subjects from Greece and Turkey, and 2,000 Greeks from other countries have emigrated to America. Most of the emigrants are from 16 to 24 years of age, and very few of them return to their country. During the past year these emigrants numbered upwards of 28,000, this number considerably exceeding those of the previous year. It had been announced that the Government of Chili assisted immigrants to find work, but it has since been proved that such is not the case. The immigrants in America remit about 40,000,000 francs annually to their relatives in Greece.

His Beatitude the Patriarch of Alexandria (Photius I.), after correspondence and with the approval of the œcumenical Patriarch of Constantinople (Joachim III.), has given orders for charity-boxes to be placed in all the Orthodox Greek churches within the Patriarchate, the contents to be devoted to the Holy Sepulchre at Jerusalem.

Early in the morning of Easter Day—"the Third Sunday of the Fast, or Sunday of the Prodigal Son," according to Armenian use—I was invited by the arch-priest of Aintab Cathedral (who is acting as *locum tenens* of Garabed Der Garabedian, *Prélat des Arméniens d'Alap and d'Aintab*) to preach during the celebration of the Holy Eucharist. The Cathedral was packed with a congregation of about 4,000. The men were crowded together, sitting on the carpeted floor of the nave, the women occupying three lofty western galleries. There is only one Armenian (Gregorian) Church in Aintab. It is a handsome stone structure erected in 1898, at a cost of £10,000, exclusive of local voluntary labor, and independent of any foreign help. The Cathedral is served by a vartabet, an arch-priest, seven priests, no deacon, and 100 thbirs (church singers).

An ecclesiastical stick (*kavazan*) having been placed in my right hand by a priest, standing in front of the altar, I preached on St. Luke xi. 1, a Lenten sermon, to the largest congregation it has been my privilege to address. Each sentence was interpreted from English into Turkish by the Rev. Vahan K. Guldalian.

Toward the close of the liturgy of St. Gregory the Illuminator, 15 baptisms of infants by immersion—7 boys and 8 girls—were being administered by a priest in an adjoining chapel. After the chrism, the children were taken to the principal altar for the reception of their first Communion. A fragment of bread, dipped into the consecrated wine, was placed in the mouth of each by one of the senior priests.

There are about 20,000 Armenians (Gregorians) in Aintab, with only two or three Orthodox Greek households. Your readers may remember that on November 16th, 1895, this city was

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SELF HELP

From the Address of the Bishop of Salina

HERE are some things in connection with Church work which are matters of principle, and about which there can be no possible doubt or question as to our attitude and our action. There are other things which are matters of policy, which are dependent simply upon our opportunity and the circumstances of our life and work. I have already defined the general policy of the missionary work in the district of Salina, and there has not yet been any indication that there is reason to change the general lines of our policy; but from year to year there are certain matters which present themselves which seem to be of sufficient importance to demand our earnest consideration during a given time; and it may be fair to say that each year there ought to be some definite policy for special aggressive work along particular lines during the year which is to come, and possibly during years following.

Considering the different features and interests of the Church life in western Kansas, it is my judgment that the most important matter of practical consideration which I should present to you at this Convocation is what I would call "Self-Help." I do not mean that this is the most important matter of which I could speak, but it is the most important matter having practical bearing upon the fixed policy of our work in the near future. It is clear, of course, that in the days of our weakness we must receive aid from the outside, or it would be utterly impossible for us to extend our work, and in many cases even to maintain it at all. But there is always the danger that those who receive aid will become dependent upon it, and look upon it as the best and proper means of providing for worship and religious administration according to the system of our Church. This is a danger which we must beware of, and I ask you to think of three things—that as we should be unwilling to allow other people to provide for our ordinary needs, so we ought to be unwilling for them to provide for our moral and spiritual needs. We ought to cultivate a spirit of independence. We ought to be making every effort to make our parishes and missions self-supporting just as rapidly as it is possible to do so. I have known in the past, parishes which received grants for missionary work for so long a period that they came to look upon these as endowments, and to cling to them even when they were perfectly capable of meeting all of their expenses. I am quite sure that none of our parishes at the present time are in this position, and I hope that no one of them may develop such an attitude in the future. It is a question how much we value anything that costs us nothing, and the reason why many people do not value their religion any higher than they do is because it costs them so little. Our religious life and religious activity ought to cost us very much, not merely because of self-denial in the devotion of our means, but because of earnest activity in ourselves, constant intellectual effort, and equally constant spiritual aspiration. Our religion will mean much to us when it makes us appeal to the whole man, and laying its claim upon the whole man, leads him to the exercise of all his faculties, and the devotion of himself and his possessions to the divine Master in the extension of His Kingdom. It is therefore for the cultivation of the spirit of independence that I plead with you. I ask that we may set this before us as the chief object of our policy for this coming year, that everything shall be done to preserve our independence, and to maintain and extend our work.

Another phase of the matter which impresses me very much, is the fact that upon the basis upon which we are now working, the Bishop is compelled to spend so large a portion of his time seeking aid from the larger parishes and from wealthy individuals. Much of this time he could spend to better advantage in definite ministrations within the limits of the district itself. I have been more and more impressed with the foolishness and the fruitlessness of laying upon our Bishops the responsibility of the work and also the necessity of raising the money to carry on the work. So far as I am concerned, myself, I propose to do less of this solicitation of aid in the future than I have done in the past. There are certain expenses, undoubtedly, which must be met, and for which we must have the means, which I can secure only by adding to the appropriation from the Board such sums as I can secure from personal friends and others interested in the mission work of our Church. I think that in the future, I shall not be quite so generous in making donations to parishes and missions as I have been in the past. I am quite sure that for the most part, by effort and self-denial, we can provide places of worship and other external adjuncts of our work. The missionaries must be maintained, and I shall continue to make it my duty to see that their stipends are paid in full.

I put on record here a plan which I have adopted for the support of our missionary clergy. To each clergyman who comes to the district to work I shall guarantee a stipend of \$800 a year. If he continues to serve with us for more than two years his stipend shall be increased to \$900; and after five years' service to \$1,000 a year. In the case of married clergy, I shall also be responsible for the provision of a house. I am quite sure that this is too little. The question of clerical support is one which ought to be brought home to Church people. With the increased cost of living, which is about 33 per cent, in the last ten years, and about 22 per cent, even in the last six years, no married clergyman ought to have less

than \$1,000 a year and house. I fail to see why their brother clergy who are not married should receive any less, except that they may not have the need of a house. I hope that the parishes and missions of the district, as rapidly as possible, will increase the amount of salaries paid to their clergy as they are able, until we have self-supporting parishes which give to the clergy no less than \$1,000 a year and a house. I am quite well aware that there is no parish or mission in the District at the present time which could do this, other than the two which are already doing it; but in my judgment there is no single thing of ordinary policy in the administration of our affairs which is more important than that we should keep before us as something we desire to accomplish and which we will accomplish at the earliest moment.

I also ask the members of the various parishes and missions to remember that whenever one parish becomes self-supporting it releases money which may be used for work in other places, and is equivalent to a large annual contribution to the missionary funds of the Church.

THE STRANGER WITHIN OUR GATES

From the Address of the Bishop of Connecticut

HERE in Connecticut we are not without our share of new and unprecedented conditions. For example, into our manufacturing towns and to our country sides is flowing a remarkable tide of immigration. According to careful statistics, in the years 1900 to 1906, there came into the state, not only people from the British Isles and Germany, but Italians, Poles, Slovaks, Scandinavians, Hebrews, Magyars, Lithuanians, Croatians, Ruthenians, Syrians, and eighteen other nationalities, thirty-one in all to the number of 136,870. The Rev. Joel Ives, who has made a study of the matter, writes: "Massachusetts, Rhode Island, and Connecticut represent the most foreign section of the United States, with cities having a higher percentage of foreign parentage than New York, Chicago, or San Francisco." The scripture phrase is: "The stranger that is within thy gates." It applies to the stranger here. He is ours. We have somewhat to do with him. He is not to continue to be an alien. For my part I am glad to welcome him. Some of these foreigners coming among us are among the most enterprising of their race. In this infusion of new blood there may prove to be the providential remedy for the anaemic condition of certain of our communities impoverished by sending their best blood to the building up of Ohio, Michigan, Minnesota, California. At all events, here is the influx of many sorts and kindreds and people and tongues. Where are the forces to assimilate these foreign elements entering the body politic? With all my faith in American principles, I know there is no power like spiritual power. The question is whether we Churchmen have not some responsibility touching these newcomers, whether there be not missionary work to be done right here in our midst. Not a work of proselytizing. God forbid that we should disturb any man in his Christian faith! But where faith has been lost as in the case of some through reaction from authority or otherwise, and they are as sheep having no shepherd, have we not something to do?

Here, then, in relation to many of these foreign-born folk and their children, there would seem to be a unique mission devolving upon this Church. Owing no foreign allegiance, she yet has characteristics which transcend the inevitably sectional and somewhat provincial limitations of certain other religious bodies. She takes hold of the generations of the Christian past and the Holy Church throughout the world. She is at once American and Catholic. In her Catholicity is wrapped up the great principle of brotherhood which must somehow bring together into one the old American stock and all this new and diverse life in contact with it. To deal with these widely differing people from well-nigh everywhere, there would seem to be need of that cosmopolitan element which enters into genuine catholicity. And, for native and foreign-born alike, surely the Church has something of value in the treasures and accumulated wealth of her inheritance from the past, her Prayer Book, her sacraments and ritual year, her training of children, and culture of character, provided her principles be not applied too rigidly or without regard to variations of racial taste and temperament. Let me suggest for your consideration the appointment of a special committee to study the various interests involved in this particular condition confronting us in Connecticut.

It is evident that, whatever we have to bring to the solution of the problem, the one vital need is a touch of genuine spiritual life. Nor may we forget that a part of our task relates to the impoverished native American stock, which in some quarters shows signs of degeneracy. It will not be enough to galvanize it by revivals, so-called, or to put it through the motions of any outward decorum. It can be revived only by the spirit of life. And it is only the life that pulses from the heart of Jesus Christ that can make all those heterogeneous elements whereof I have spoken truly one.

Let us pray that we may be ourselves visited and vivified by the Holy Spirit of life and ourselves quickened in God's righteousness. Then, with every member of the Church, in the conviction of personal responsibility, serving in his vocation and ministry, may this Church

do all she ought to do in this commonwealth, and be a power to bind class to class and race to race, and help to bring in here, amidst whatever shaking of things in old New England, more and more the new earth wherein dwelleth righteousness.

THE CREEDS

The Basis of the Charge of the Bishop of Lexington

THE Bishop's Charge delivered at the meeting of the Council of the diocese of Lexington, was on the Creeds. It is an able and exhaustive paper, from which we copy a portion, as its length prohibits our publishing in full:

Now, as the Church in her Catholic capacity had determined the Canon of Scripture, so did she undertake to determine what therein was necessary to be believed in order to obtain salvation. First, she determined what was necessary for her own teaching, as a rule of faith; and what was necessary for the confession of faith; on the part of her members. For these two purposes she provided the Apostles' Creed. Also she provided the Nicene Creed for controversial purposes. The Apostles' Creed had a growth like that of the Canon of Scripture. The Nicene Creed, from its very nature, required a longer, more formal, and, to borrow Jude's word and use it in its present English sense, a far more agonizing process. But this remarkable fact is true of both the Canon of Scripture and the Apostles' Creed, that, having been once determined and formulated, the Catholic Church has practically remained satisfied ever since with the result. There is general agreement that the contents of the Canon of Scripture and the words of the Creed are fixed. The faith in this sense therefore has been once for all delivered.

The question of the significance of the words of the Apostles' Creed remains, so far as the Apostles' Creed states facts, it would seem that it must be understood in the historical sense, that is in the sense in which those facts are related in the Scriptures and have ever since been accepted as such. In a statement of facts words are to be understood in their ordinary significance. Especially is that so in a series of statements of facts, in which most of the facts are indisputably incapable of a metaphorical or any kind of figurative or rhetorical sense. In the statements of fact in the Apostles' Creed there can be no question of interpretation or significance. The only question that can be conceived of as eligible at all is, Are they facts? But to state them as facts is the very province of the Creed, the reason for its existence. The Church made and employs the Creed for that very purpose: to assert her conviction that they are facts.

As to the significance of the doctrinal statements in the Apostles' Creed, what is the Church's position? We shall find help to an answer in a comparison of the British and American Constitutions. As is well known, the British Constitution cannot be found in any written document. Its articles depend on precedent, modified by a constant process of interpretation. It is constantly taking up new ground. There is perpetual change in meaning, without corresponding change in terms. Phrases are not to be understood in their literal sense. Many of them are currently accepted in more senses than one. The British Constitution is full of what are called "legal fictions." On the other hand, the American Constitution is characterized both by a fixity of words and a fixity of interpretation. The very object is to give stability to certain political institutions. Change must be effected by a deliberate and difficult process of amendment.

Now, a constitution is an expression of principles and rules; a creed is a statement of facts and truths. But an analogy between them holds. Certainly there is a profound sense in which there is fixity of interpretation characteristic of the American Constitution; and there is a no less true and important conception of the Apostles' Creed as fixed in its significance. Not only are its facts and its truths correct; but the expressions in which they are stated are as exact and as adequate as possible. Their very purpose was to commit the Church to a definite hold upon Christian verities. The much vaunted, and certainly much to be desired progress, if it is of the true sort in the right direction, will be a possibility only in proportion as we are willing to consider primary principles and rudimentary facts as settled. It would seem that no possibility of mistake could survive even in the Nicene symbol, produced as it was by four hundred years of discussion of its points by the most learned theologians and keenest, strongest intellects. And for fifteen centuries it has been the accepted standard of the Christian Church. Now much more must this be true of the Apostles' Creed, with its brief, simple statement of the Christian faith in the language of Scripture. Otherwise, the creeds would become like many of the deeds to real estate in our Kentucky mountains. One of the deeds to our Church property in Proctor defined a corner thereof as being the site of a barn. The deed which covered the next transfer of the same property defined the same corner as being where that barn used to be. It will be a sorry day for the Church and its faith when its metes and bounds for facts and doctrines become mere matters of memory of what they used to signify.

The revolt against the idea of a creed or any article contained in the creeds, is developed by a misconception of them as a yoke of bondage. Whereas they are platforms of liberty. They are in this respect again analogous to a national constitution. They do not

merely impose obligations of belief; they also protect their adherents against the requirement of a more extended belief as necessary to salvation. Our laity, as a whole, do not realize the extent to which the Catholic Creeds, accepted and promulgated by this Church as the sufficient statement of the Christian faith, are the palladium of their ecclesiastical rights and religious liberty. As laymen, there can be demanded of them by neither Bishop, priest, nor deacon, subscription to anything more than "all the Articles of the Christian Faith, as contained in the Apostles' Creed," in order to enter through the Church's doors of Baptism and Confirmation into her most precious and sacred mysteries of Holy Communion. With terms of admission and government so brief and simple and general, does not the layman owe it to his own dignity and to the majesty of the Faith and to the incorruptibility of his Mother, the Church, and to the honor and glory of Christ, his King, to contend earnestly that the faith, once for all thus delivered, should neither be minimized nor ignored?

It follows that, if we would contend effectively, as well as earnestly, for the faith once for all delivered to and by the Church, we must resume our function as a teaching Church. The present reaction from a merely theoretical dogmatism must be counteracted by a preaching and instruction that show the practical relationship between doctrine and duty, between truth and life, between the facts of Scripture history and the experiences of modern human souls and of the society in which they unite. Thus will it be manifest that religion is not a mystical sort of spirituality, independent of the Church's doctrine and discipline; nor the Church a school of thought—an indefinable, loosely organized estate of individuals, each possessing unrestrained rights of self-will; but that the Church has limits and attributes appropriate to a Kingdom; that religion finds its sources and exercise through incorporation of the individual into that Kingdom; that that Kingdom has received a revelation and formulated therefrom a faith; that those whom it commissions as its ambassadors have a prescribed message, a definite responsibility and an accountability that must be met at her bar of judgment as well as before the throne of the King; and that in the faith thus transmitted and applied to human life, all the subjects of the Kingdom are to find their joy and strength and eternal life.

SOUNDNESS IN THE FAITH

Strong Words from the Bishop of Central New York

EXCERPT FROM HIS CONVENTION ADDRESS

ANOTHER thing for which we have to be thankful during the year that is past, is the indication that has been given of the soundness in the faith of this American Church in the judicial decisions of our ecclesiastical courts, and in the manifest approval of those decisions by several diocesan Conventions. And surely we may be pardoned, in this connection, if we here express our appreciation of the fact that the able paper, in which the decision of the Court of Review was set forth, was from the hand of our eminent jurist, the distinguished chancellor of Central New York.

The developments which have since taken place in the career of the accused in that trial, have entirely vindicated the wisdom and the importance of such a decision. For, my brethren, we have come to the point where the tide of individualism in the Church must take a turn, if the Church is to maintain the trust which has been committed unto her. It is interesting, and sometimes quite awful, to observe how principles once adopted, possibly without a full and definite understanding of their far-reaching tendencies, always work themselves out by means of an inexorable logic. It may take centuries for them to come to their climax, but they always get there when the time is ripe.

This is the case to-day with what has been called "private judgment" in things religious. When Luther and the other Protestant leaders on the continent of Europe enunciated that principle of private judgment, they chiefly meant by it that the individual had a right to choose whether he would be a Catholic or a Protestant. They had no idea of setting a man free from all authority, for they held their members in strict allegiance to the several "Confessions," so-called, of Augsburg, or of Dort, or of Westminster, as the case might have been, and he who denied the statements of these Confessions was as severely denounced for heresy as he would have been in the old Church. The saying sometimes heard nowadays, that "those men exchanged the infallibility of the Church for the infallibility of the Book," is not strictly accurate; for at first the Protestant bodies enforced their own conciliar interpretations quite as much as the Roman Church did; and of course there was very little private judgment about that. But as time went on the principle began to assert itself more fully. It came to be said after awhile, "the Bible and the Bible only is the religion of Protestants"—and as that idea began to grow in men's minds, sects began to increase. Any zealous man who thought he found something in the Bible that was not sufficiently emphasized by the societies already existing, or who became convinced that all of those societies were teaching something that the Bible does not warrant, broke away from the connection in which he was born, and started a new denomination. Thus private

judgment was developed, yet always in supposed conscious subjection to the authority of Scripture. But individualism pure and simple is not complete so long as it is subject to any outward authority, whether of a book or of an organization. Private judgment reaches its climax in the sovereignty of the individual, and in the assertion of his entire sufficiency to think and act as he pleases about everything. That, and that alone, is private judgment pure and scientific—and we have lived to see the assertion of it. Anarchy is demanded in the State; "freedom" is demanded in the Church for each individual, no matter what vows he may be under; and the theological professor teaches his classes to find their criterion of Christian truth not in the Church, not in the Bible, but each one simply in his own consciousness. And so the intoxicating thought, suggested to man so long ago, is sought to be realized: "God made a mistake—ye shall not surely die—but if ye eat of the fruit of this tree ye shall be as gods, each one of you, and shall of yourselves know good and evil."

I say, brethren, it is time for this tide to turn, for it has reached the flood. Would that we might say that it is only in the intellectual and theological realm that this tendency has shown itself; but man is not made that way. The intellectual part of man needs the restraint of God's law as well as the moral, for they work together invariably; and when the principle of lawlessness is admitted in one realm, it is perfectly sure to extend to the other.

To any sane mind, familiar with the large liberty under the law which is now granted to the clergy of this Church, one would think it would appear quite unnecessary to write a book demanding "freedom in the Church." The Protestant Episcopal Church has been described, and sometimes sneered at, as "the roomiest Church in Christendom"; and it seems to me that those men who want more room in it are simply trying to knock down its walls altogether. In other words, they are rejecting all authority, no matter how gentle and restricted it may be, and are seeking to bring in pure individualism, which is anarchy.

An intellectual and learned college professor said in this city the other day, "we want men who think for themselves." So we do, but we want them also to think sanely, to think soundly, and not to think themselves infallible, not to think that liberty is license, not to forget that there are other people in the world who also have a right to think, and whose thoughts about the necessary human relations may be better than theirs.

And as for the Christian Church, it wants men who recognize the very first principle of its origin, that it comes from an accredited Teacher, and did not originate with them; that they have "received" it, as St. Paul says, and did not invent it themselves, and since that is the case, that it must have some authoritative sources, which their own individual "imaginings, or reasonings," cannot alter.

In short, while we must exercise each one of us his own reason in the acceptance of the revelation of God in Christ, and are free to accept or to reject it as we shall decide, we must not imagine that our reason is a solvent which can change the character of the authorities from which we receive that revelation. In every relation of life we should recognize and honor the authority by which that relation is legitimately controlled, and not set up our own unrestrained private judgment against it; or, as the apostle well expresses the principle, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II. Cor. x. 5).

NOTES FROM THE BOARD OF MISSIONS

TREASURER'S REPORT.

THE treasurer reported that the contributions to June 1st, applying upon the appropriations, amounted to \$603,785.27; showing an apparent gain for the nine months of this fiscal year of \$20,138.33, but as Easter fell two weeks earlier this year this may be modified by the receipts from Sunday Schools for the corresponding two weeks, which would reduce the net gain to \$13,725.16, or about the same amount of advance as his report showed three months ago.

The treasurer further stated that the Sunday School Lenten Offering for ten weeks had come from 3,530 schools and reached a total to June 8th of \$116,843.55 against \$117,480.22 for a similar term a year ago from 3,337 schools. This year's average is \$33.10 from each school. Last year's average was \$35.20.

ITEMS FROM ALASKA.

Very full letters were received from the Bishop of Alaska. He dwells upon the rich deposits of coal and copper within reach of Valdez and Seward, which must produce great material prosperity when the new railroad is finished. Interested Churchmen have built a church at Seward. It is not yet completed interiorly and the money is not all raised for it. The Bishop is having the lack supplied on his own responsibility so that services may be held in it. There is a basement that can be used as a parishhouse. Under the influence of Archdeacon Stuck, the Rev. Mr. Taylor and others, many of the worst places of public entertainment at Valdez have been closed. The Bishop has accounts from members of the congregation at Nome who testify that Mr. St. Clair "has succeeded wonderfully." About the first of June the Bishop was purposing to leave for Nome and Point Hope by way of the Yukon River. He has been obliged

to send an order to Seattle not to forward any contributed goods unless prepaid, as much was being sent to the interior upon which the cost was greater than its value; the freight charges being exceedingly high. Needed six men immediately for vacancies and for the assistance of those in the present work, and the Board was able to send two men up from the Pacific coast for the summer. Living expenses have been very high in Alaska the past year—soft coal \$18 a ton on the coast.

APPOINTMENTS UNDER THE W. A. FUND.

Miss Martha Weightman, now at Spokane, Wash., and Miss Jessie B. Alexander of Hartford, Conn., were appointed missionary nurses to Alaska. In accordance with the request of the Bishop of Fond du Lac, Sisters Katharine and Margaret were appointed for work among the Indians. In compliance with the request of the Bishop of Lexington, Miss Louise Morrow was appointed as Matron of St. John's Academy, Corbin, to fill a vacancy. At the request of the Bishop of New Mexico and Arizona, Miss Mary Brooks Eyre was appointed in the room of Miss Metzler as nurse at the Hospital of the Good Shepherd, Fort Defiance, Arizona, and at the request of the Bishop of Southern Florida, Mrs. Maud E. Cooper was appointed as trained nurse at the Church Home and Hospital, Orlando. At the request of the Bishop of Hankow, Miss Sada C. Tomlinson, of St. George's Church, New York, was appointed a missionary nurse in the Hankow district. It is expected that she will be stationed at St. James' Hospital, Anking—all under the Woman's Auxiliary United Offering.

THE EASTERN CHURCH.

[Continued from Page 260.]

one of many others which was exposed to the "Armenian Massacres." Two hundred and ninety-eight Armenian men were slaughtered by the Turks, and 250 more were injured. The women were left unmolested by the Turkish soldiery and mob.

Centuries of oppression by heathen, and later by Moslem invaders, have made these Armenians industrious, peace-loving, and deeply religious. Their National Church is not only independent of both the Greek and the Latin, but claims an Apostolic origin. Their history is a brave record, written with the tears of saints, and the blood of martyrs. From a powerful ancient nation of about 12,000,000, it has been reduced to 3,500,000, of which only about 2,000,000 survive in Asiatic Turkey, the rest being scattered mainly in Russia, Persia, and other lands.

MR. CAMPBELL'S NEW YOKE FELLOW.

The theological position of the Rev. R. J. Campbell has become so anomalous that he has been claimed as yoke-fellow by many and various professors of creeds. Now it is Mr. Robert Blatchford, editor of *The Clarion* (London), who declares: "Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger." *The New Theology*, asserts Mr. Blatchford, is *God and My Neighbor* (his own book) "with the soft pedal on." It is, continues the exuberant Mr. Blatchford, "Thomas Paine in a white tie, . . . the Ingersoll fist muffled in a boxing-glove." The editor of *The Clarion*, avowing himself "an agnostic socialist," confesses himself "naturally pleased" with Mr. Campbell's book, and hopes "every Christian in the Empire will read it, and will read *God and My Neighbor* immediately after it." The "conjunction," he says, "will prove surprising," and he goes on to indicate some of the ways thereof, as quoted by *The Literary Digest*:

"Mr. Campbell believes—I think—in the immortality of the soul. I express no opinion on that subject, as I have no data.

"Mr. Campbell calls nature God. I call nature nature.

"Mr. Campbell thinks we ought to have some form of supernatural religion, and that we ought to associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond those differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of *The Clarion*.

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, the Virgin Birth, and the Resurrection. He denies the inspiration and infallibility of the Bible and he rejects the idea of divine punishment and an everlasting hell. So do I.

"Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I.

"Mr. Campbell meets me more than half-way on the subject of determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

"These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

"The best proof is a comparison of 'The New Theology' with my 'infidel' books."

DIOCESAN CONVENTIONS

COLORADO.

THE annual diocesan Council convened at the Chapter House of St. John, Denver, Wednesday, June 6th. Fifty priests were present. At the opening service the Rt. Rev. the Bishop celebrated the Holy Eucharist, Dean Hart read the Epistle, and the Rev. Dr. Johnson the Gospel. The Rev. Fr. Crowe of Fort Collins preached from the text, "Master, how shall we do?"

In the afternoon, the Rev. Dr. Clark, secretary of the Sixth Missionary District, addressed the Council. During the address Dr. Clark made a statement to the effect that the Sixth District, of which Colorado is a part, gave more financial assistance to the general missionary work than any other district.

At four o'clock, the Bishop delivered his address. Among the many strong points of the address was the stand the Bishop took against the marriage, so-called, of divorcees. "Marriage should strictly follow the canon of the Church, that only death must part husband and wife."

The Bishop advocates the establishment of a separate diocese in western Colorado. He also urged the pensioning of the clergy of the diocese. This subject was discussed to some extent by the clergy, and a committee appointed to formulate a plan whereby the diocese may be able to work with the Aged and Infirm Clergy Society.

In the evening the Bishop and Mrs. Olmsted gave a reception at Matthews' Hall for the clergy and delegates.

The elections resulted as follows:

Standing Committee: Rev. Messrs. C. H. Marshall, J. W. Ohl, and H. M. Hart.

Deputies to General Convention: Clerical—Rev. Messrs. F. W. Oakes, J. W. Ohl, B. W. Bonell, C. H. Marshall. Lay—Messrs. C. D. Cobb, W. C. Sturgis, A. D. Parker, and W. Gibson. Alternates: Clerical—Rev. Messrs. V. O. Penley, H. O'Malley, C. M. Bürk.

The following were elected for the Missionary Conference: Rev. Messrs. H. M. Hart, J. W. Palmer, W. P. Williams, C. M. Bürk, and F. Carmen; Messrs. Chas. Ruter, N. E. Barsalon, A. S. Cuthbertson, W. C. Sturgis, W. M. Spalding.

An expert reported that the Rev. Parry Thomas, in all probability would never be in a condition to undertake parish work again. In order to give him every comfort, the clergy pledged themselves to support him. A subscription paper was passed around among the clergy, and \$45 per month was subscribed to keep him in the hospital in Denver, where he is now comfortably settled.

The report on the condition of the Church showed a favorable and most gratifying condition. The year has been a marked one in progress in all directions. The work of the diocese is spreading and many of the small towns of both mountain and plain are calling for the Church. The Bishop has been sending men to the places for occasional services. This year the fund for missions has been increased in order to make it possible for the Bishop to combine stations and place missionaries in the centre of groups of stations.

Among the noticeable steps of advancement is Wolfe Hall, the diocesan school for girls. After paying all expenses incurred by the school, interest on debt, and general repairs and improvement, the school has earned \$2,000 to apply on debt. Never in the history of the school has it known such a prosperous year.

SALINA.

THE fifth annual Convocation of the missionary district of Salina was held in St. Peter's Church, Minneapolis, Kansas, June 4th, 5th, and 6th. It was without question the best Convocation that has been held in point of attendance, enthusiasm, and helpfulness. All of the clergy were present save three, one of whom is out of the country. The lay attendance showed a gain upon previous years.

The elections resulted as follows:

Deputies to General Convention: Rev. Lloyd R. Benson, and Mr. J. R. Lemist. Alternates: Rev. Mr. N. Colton, and Mr. C. W. Swallow.

Diocesan Members of the Cathedral Chapter: Messrs. A. R. Goodwyn (three-year term), C. C. Van de Venter (two-year term), and E. R. Chapman (one-year term).

The Bishop appointed the following Council of Advice (Standing Committee): Dean Masker, Rev. J. C. Anderson, and Messrs. E. W. Staples and A. R. Goodwyn.

At the Bishop's suggestion, the Convocation adopted a new plan for raising funds. Each communicant to be apportioned one dollar a year, of which one-half to go to general missions, one-fourth to diocesan missions, and one-fourth to Convocation expenses. The Easter offerings will continue to be given to general missions, and the offerings at the Bishop's visitations, to diocesan missions.

The Round Table Conference on Sunday Schools, under the direction of the Sunday School Commission, was attended by a number of workers from various places, and was very helpful and stimulating. It showed that a great advance has been made by the Sunday Schools during the past year, an advance for which the Sunday School Commission is in large measure responsible.

The illustrated lecture by Dean Masker, on "Three Hundred

Years of the Church in America," given in the High School auditorium, interested a large audience.

The afternoon of the second day was devoted to the annual meeting of the district branch of the Woman's Auxiliary. Ten delegates were present, representing four parish branches. Interesting papers were read by Mrs. W. C. Perdue and Miss Amanda Dooley, and an address was given by the Rev. W. N. Colton. The spirit of hopefulness and enthusiasm shown in the meeting, together with the encouraging reports of the officers, promise well for the future of this newly-organized branch. In the evening a missionary rally was held, at which excellent addresses were made by Rev. W. E. Vann and Rev. J. C. Anderson.

In the afternoon of the 6th inst., a conference of the clergy was held. A rule of daily prayer and systematic study was adopted; a scheme of study was laid out; and it was voted to hold a conference in Salina at the time of the consecration of the Cathedral in November. Sectional conferences of the clergy were also planned, as a means of overcoming the isolation which is incident to clerical life in a land of "magnificent distances."

The hospitality of the rector and people of St. Peter's was gracious and hearty, and the social side of the Convocation helped much toward the growth of the sense of unity in the district.

WEST VIRGINIA.

THE 30th annual Council of the diocese of West Virginia met in Trinity Church, Moundsville (the Rev. Wilson Page Chrisman, rector), June 4th. The Bishop was celebrant, assisted by the Bishop Coadjutor, and the Rev. C. E. A. Marshall was the preacher.

The Standing Committee was elected as follows: Clerical—Rev. Messrs. G. A. Gibbons, J. S. Douglas, A. J. Willis. Lay—Messrs. J. W. Strider, C. A. Miller, and Hon. Frank Beckwith.

The deputies to General Convention were elected as follows: Clerical—Rev. Messrs. Jacob Brittingham, D.D., S. S. Moore, D.D., G. A. Gibbons, and R. D. Roller, D.D. Lay—Gen. Craighill, Messrs. B. M. Ambler, and Dr. G. A. Aschman. Alternates: Clerical—Rev. Messrs. John S. Gibson, John S. Douglas, D. W. Howard, and John S. Alfriend. Lay—Messrs. C. A. Miller, C. L. Thomson, Robert M. Browne, and W. S. Laidley.

The Bishop Coadjutor, in his address, said: "At the Council which met in Charles Town last June, Bishop Peterkin put the missionary work of the diocese in my hands. During the year I have visited every point once, except those visited by Bishop Peterkin; and, where special occasion required, have visited some places several times. Looking over the whole field, the prospect for the work has never been more encouraging, and there is every reason to hope for large results, if we can take advantage of the opportunities offered to us. Constantly are we asked to give the services of our Church, and we are only prevented from doing so by the small force of workers. Not only are the people everywhere most cordial, but those churches already established are most willing to coöperate with us in ministering to our people.

"During the past year we have suffered seriously from the loss of men, which has greatly crippled our working force. There have been more vacancies in the diocese during the past year than we have almost ever had. So earnest and faithful has been the work of our clergy that the eyes of many dioceses, from the far North to the extreme South, from the Atlantic to the Pacific have been resting longingly on them, and they have been calling most loudly and persistently for them.

"We cannot say too much in praise and appreciation of those who have resisted these appeals and shown their loyalty to this diocese.

"The demand for men to-day is great throughout the Church. It is one of the most difficult problems how to supply vacant places; and what makes it more difficult in our work, is the large territory which has to be covered by our men. The tendency seems to be here as in all other things for concentration, and when the call comes to such a place, which seems to offer more time for study and few hours of travel, the temptation is to go. We must remember that much of the work of our diocese is as truly missionary as any to be found in the most distant foreign fields, and our only hope is to find men who are filled with that missionary spirit, which has the most earnest self-sacrifice and whole-souled devotion to the work. While we must recognize the difficulties and disadvantages, such as the roughness of our country and the constant absence from home, this work is not without its compensations, for a man touches in one of our mission fields, teeming as they are with men, more souls in a week than he would do in months in many of our settled parishes. The man may not see the full result of his work, owing to the constant changes going on in our population, yet he is day by day forming character and helping men to stand firm in the thick of the fight against that spirit of materialism which is all around them. In most cases these are young men without home influence to strengthen them and in need of the guiding and sustaining hand of our Church.

"For this work we need men—strong men—who will be willing

to stand on the front line of the Church's battlefield for the sake of other's souls and to build up the citizenship of our state. Men, to do this work, should be freed from the pressing cares of financial want, and unless we see that this is done, we cannot expect to hold them long when so many places are calling loudly for them. We must recognize that living to-day is so much higher than it was, that men cannot maintain themselves and their families on the salaries of five years ago. We cannot hope for the necessary increase wholly from the missionary fields, because they are often not Church people, and the population is so shifting we cannot depend on pledges, as in our more settled parishes. The demand on the stronger churches is greater to meet their increased responsibilities, yet we must turn to them for more generous offerings if we are to extend our work and adequately maintain our men. The diocesan Missionary Society made a bold venture this year and raised the salaries of all married men to \$800. They did this because of their confidence in the Church to recognize the justice of the act. But is that sufficient to support to-day a man with a family, with children to be educated? It is almost a mystery how our men manage their business affairs so as to keep out of debt, and we must see under such circumstances that it is hard for them to do their best work. Will not our Missionary Society be helped so that this great pressure may be, to some further extent, relieved? We are confident that more might be done in many of these points than has been done in the past. There should be a thorough business system. The people should be taught to give and to depend more on themselves than they have been accustomed to do in the past. Business methods should be insisted upon."

NOTES.

A resolution, offered by the Rev. John S. Gibson, providing that the clergy of the diocese "refuse to re-marry any divorced person, whatsoever," was laid on the table.

A letter was received from the diocese of California, asking that the delegates to General Convention be instructed to vote for the use of the Revised Version of the Bible; and the request was complied with.

The Bishop was authorized to appoint trustees to hold title to real estate in the diocese, when such trustees have not been selected.

The annual Pastoral was read by Bishop Peterkin at the closing service (7:30), Sunday evening. The Pastoral dealt almost entirely with the matter of saloon regulation.

The matters of heresy and disloyalty to the Church were not touched upon at any session of the Council, which took notice of nothing outside of its own jurisdiction.

CONNECTICUT.

THE annual Convention was held in St. Thomas' Church, New Haven, on St. Barnabas' day. The sermon was omitted, as has been the case for the past two years. The Convention was called to order at the conclusion of the service. The Rev. Frederick W. Harriman, D.D., Windsor, was re-elected secretary, and appointed as his assistants the Rev. John F. Plumb, New Milford, and Samuel R. Colladay, Middletown.

The following resolution, offered by Mr. Burton Mansfield of New Haven, was adopted by a rising vote:

"That this Convention tenders to our Bishop its hearty congratulations upon the completion of the tenth year since his election to the episcopate. Ever watchful over its interests, he has shown himself a good and faithful servant of our common Master, in the promotion of His work throughout our diocese, and the religious welfare of our people. With a sincere appreciation of all that he has done, and thanking God that we have had the privilege of his uninterrupted service for the past decade, we pray that he may be spared for many years to come, and we pledge to him our loyal support and coöperation."

This was followed by the usual routine business, the presentation of sundry financial reports. The committee on the Expediency of Colored Bishops reported adversely, and the report was adopted. The ground was taken that it was inexpedient at this time, that it would tend to emphasize racial differences and widen the breach already existing; that to maintain sufficient episcopal oversight would divert money needed for present use.

A resolution was introduced from the Church Club, requesting the deputies to General Convention to use their efforts for a change in representation from each diocese, this to consist of three deputies of each order from the several dioceses.

The Bishop then delivered the remainder of his address (selections from which will be found on another page).

All Saints' parish, Oakville, was admitted into union with the Convention, and its delegates received.

The Standing Committee, consisting in this diocese solely of clergymen, was chosen: The Rev. Drs. Seymour, Hart, and Means, the Rev. George T. Linsley, and the Rev. M. George Thompson.

The report of the board of directors of the Missionary Society showed a favorable condition throughout the diocese, with progress during the year. The recommendation of the board was adopted, that a sum not less than \$12,500 be raised for diocesan work during the coming year. This is in addition to the income from funds,

and is \$1,000 in excess of last year. It is designed to increase, as far as possible, the stipends of the missionaries. The amount to be raised will be apportioned among the several archdeacons, and by them to the parishes, on the basis of current expenses, including salaries.

A motion was adopted, by a rising vote, of appreciation of the work of Mr. Burton Mansfield of New Haven, who has completed twenty years of service as secretary and treasurer of the board of directors:

"WHEREAS, Mr. Burton Mansfield, as secretary and treasurer of the diocesan Missionary Society, has now completed his twentieth year of service;

"Resolved, That this Convention put upon record its appreciation of his fidelity, earnestness, and zeal, and extend to him its hearty thanks for his successful administration of this difficult and important work."

The committee on the Diocesan House and the Episcopal Residence reported progress, and asked to be continued. The request was granted.

The recommendation of the Bishop as to the increase of the salaries of the clergy, was taken up and a committee of five laymen, appointed by the Bishop, to take the matter into consideration consists of Messrs. Charles H. Tibbits of Naugatuck, chairman; Walton Ferguson of Stamford, James J. Goodwin of Hartford, Nelson J. Welton of Waterbury, and Frederick J. Kingsbury, Jr., of New Haven.

A commission was appointed, as suggested by the Bishop, to consider the work of the Church among the foreign-born population so rapidly coming into the diocese. It consists of the Rev. Messrs. J. C. Linsley of Torrington, James C. Goodwin of Hartford, E. B. Schmitt of Ansonia, Mr. Richard L. De Zing of Middletown, and Professor S. C. Baldwin of New Haven.

The deputies chosen to General Convention were as follows: Clerical—Rev. Messrs. Storrs O. Seymour D.D., Frederick W. Harriman, D.D., George Brinley Morgan, D.D., Ernest DeFremery Miel. Lay—Messrs. Burton Mansfield, New Haven, Gardiner Greene, Norwich, Morris W. Seymour, Bridgeport, Henry E. Rees, Hartford. Supplemental: Clerical—Rev. Messrs. E. Campion Acheson, Oliver H. Raftery, John Chauncey Linsley, James H. George. Lay—Messrs. Walton Ferguson, Stamford, Charles E. Jackson, Middletown, Charles H. Tibbits, Naugatuck, Charles A. Pease, Hartford.

A motion prevailed that the deputies to General Convention be instructed to make efforts toward the establishment of a Court of Appeals. A like motion, as to the permissive use of the Revised Version of the Scriptures, was lost.

The Convention adjourned a little before 7 P.M., with the singing of Hymn 417, followed by prayer and benediction from the Bishop.

FOND DU LAC.

THE 33d annual Council was held June 4th. The Council was opened with solemn High Mass at 9 o'clock, with the Bishop of the diocese as celebrant, Rev. B. T. Rogers, D.D., deacon and Rev. S. W. Fay, Jr., sub-deacon, and Rev. S. W. Day, master of ceremonies.

The music of the Mass, under the direction of Canon Douglas, was splendidly rendered by the boys of the Cathedral choir and the clergy of the diocese, assisted by the Sisters of the Holy Nativity, and the students of Grafton Hall, who were seated in the body of the church.

The Council elected the Rev. L. D. Hopkins, secretary, and the Rev. F. S. Dayton, assistant.

After the appointment of the various committees, the reports of the officers of the diocese and the addresses of the Bishop and Coadjutor took up the balance of the morning session.

After luncheon, served by the ladies of the Cathedral, the Council convened again and adopted the revised canons proposed last year.

The following officers were elected for the ensuing year: Treasurer of the Diocese, Ernest J. Perry; Treasurer of the Trustees, N. W. Salladé; Registrar, Sister Anna Hobart, O.S.M.

Standing Committee: Rev. Messrs. Frank A. Sanborn, B. T. Rogers, A. P. Curtis, N. D. Stanley; Messrs. J. B. Perry, Geo. L. Field, and E. R. Herren.

Delegates to General Convention: Clerical—Rev. Messrs. Frank A. Sanborn, B. T. Rogers, D.D., S. W. Fay, Jr., R. J. Wilbur. Lay—Gen. E. S. Bragg, Mr. N. W. Salladé, Dr. E. H. Mann, and Mr. E. O. Brown. Supplementary Delegates: Clerical—Rev. Messrs. Wm. Dafter, D.D., L. D. Hopkins, F. S. Penfold, E. M. Thompson. Lay—Messrs. C. R. Keith, W. H. Roddis, M. M. Anderson, and D. T. H. MacKinnon.

SALT LAKE.

THE annual convocation of the Church in the missionary district of Salt Lake opened on Thursday, June 6th, with a good attendance of clerical and lay delegates from all parts of the district. The opening service and most of the business sessions were held in St. Paul's Church, Salt Lake City (Rev. C. E. Perkins, rector). Holy Communion was celebrated by the Bishop, and the convocation

sermon was preached by the Rev. Arnoldus Miller of Montrose, Colo. Formal organization followed, the Rev. George C. Hunting being re-elected secretary. After luncheon, which was served by the ladies of St. Paul's Guild, several papers were read and discussed by the reverend clergy present.

In the evening, at St. Mark's Cathedral, Bishop Spalding delivered his annual address before a large and deeply interested congregation. The chief points of local interest were the establishing of several new missions, the extinction of debt on St. Mark's Hospital, the building and equipping of the Nurses' Home in memory of Bishop Abiel Leonard, and the important additions to Rowland Hall School. Concerning matters of wider import the Bishop spoke at some length of the policy of the Church towards the Mormons and of the work being done in this peculiarly difficult field. He said:

THE MORMON PROBLEM.

"Since the closing of our day schools, our Church has not done her duty in Utah and I honestly believe she never will do that duty, until she considers Utah a unique and special field and permits a Bishop to devote his whole time to it. Useful as are St. Mark's Hospital and Rowland Hall, they need more attention than a Bishop of the present district of Salt Lake is able to give. For years, our Church made the most valuable contribution to the people of Utah. Almost every day I hear some one say, both Mormons and Gentiles, 'I owe more than I can tell you to St. Mark's School, Salt Lake, or to the Episcopal School in Ogden, or in Logan.' I am sure that the closing of the schools was wise, but there is more work for the Church to do than she is doing now. We can help our brethren of the Church of the Latter-day Saints, even though they may not think so. The wise and loving policy of Bishop Tuttle and Bishop Leonard, has convinced them that we are not in Utah to attack, but to assist, and being full of missionary enthusiasm themselves, they will not blame us if we try to share with them what we think Christ has given us. I have spent a good deal of time and thought studying the theology of the followers of Joseph Smith. I have now read, as thoughtfully as I am capable of reading, their sacred books and many of the writings of their accredited teachers. I have also perused various books and pamphlets attacking Mormonism. While I do not wonder that anti-'Mormon' books have been written, I am free to confess that I am not surprised that few 'Mormons' have been persuaded by much of this literature to abandon their faith."

Friday morning, at St. Paul's, the corporate Communion of the Woman's Auxiliary was celebrated, and in the afternoon an open session was held to afford all an opportunity of hearing a valuable paper on the Girls' Friendly Society by Miss Elizabeth Spalding, diocesan president in Colorado. Papers on the B. S. A. and Sunday Schools were also given.

Saturday morning the closing session was held in the Cathedral. Luncheon was served by the ladies of St. Mark's Guild, and an outing at Saltair, the great lake resort, was enjoyed by the visitors. The Bishop's reception occurred in the evening, and was well attended by Church people and leading citizens.

A missionary mass meeting at the Cathedral on Sunday evening brought the convocation to a successful close.

The Rev. C. E. Perkins and Judge M. L. Ritchie of Salt Lake were respectively chosen clerical and lay delegate to the General Convention.

CENTRAL NEW YORK.

THE thirty-ninth annual Convention of the diocese was held in Trinity Church, Utica (the Rev. John R. Harding, D.D., rector), on Tuesday and Wednesday, June 11th and 12th, eighty-nine clergymen, and ninety-eight lay delegates representing fifty parishes, being present.

On Tuesday, the Bishop and Mrs. Olmstead gave a reception to the clerical and lay delegates in the parish house at Trinity Church. The reception was largely attended and greatly enjoyed by all present. The Rev. James K. Parker was re-elected secretary and the Rev. James Winslow Clarke, assistant secretary; Mr. Frank L. Lyman being re-elected treasurer of the diocese. Other officers elected were the Rev. J. A. Staunton as registrar, and also a trustee of the diocese; Messrs. C. W. Andrews and Louis Krumbhaar, trustees of the Parochial Fund; Mr. Frank L. Lyman, trustee of the Christmas Fund; Messrs. P. C. J. De Angelis, Alfred Coxe, Egbert Bagg, and Chas. W. Miller, trustees of the Bible and Prayer Book Society. The election of the Standing Committee of the diocese resulted in the Rev. Messrs. John R. Harding, D.D., Robt. M. Duff, D.D., W. D. D. DeLancey Wilson, D.D., and E. H. Coley; and Messrs. William D. Dunning, George F. Jack, John R. Van Wagemen, and E. C. Emerson, being chosen.

Deputies to the General Convention were chosen as follows: Clerical—Rev. Messrs. William W. Bellinger, D.D., Herbert G. Codrington, D.D., Harry S. Longley, and William Bours Clarke; Lay—Messrs. Charles Andrews of Syracuse, Anson R. Flower of Watertown, William H. Watson, M.D., of Utica, and Edward L. Pierce of Syracuse.

The provisional delegates are the Rev. Messrs. Frank N. Westcott, James K. Parker, John A. Staunton, and E. W. Saphore; and Messrs. Geo. M. Weaver of Utica, W. H. Shaw of Binghamton, George Underwood of Auburn, and Thomas H. Stryker of Rome. The Rev. Robt. M. Duff, D.D., was nominated as a trustee of the General Theo-

logical Seminary, and the Bishop appointed as examining chaplains the Rev. Messrs. John R. Harding, D.D., W. W. Bellinger, D.D., H. N. Hyde, A. R. B. Hegeman, W. DeL. Wilson, D.D., Harry S. Longley, and William M. Beauchamp, D.D.

The report of the treasurer of the diocese was very gratifying, showing a balance in hand for each fund, \$28,051.63 having been received by him with which to begin the new year.

A number of changes were made in the constitution and canons and rules of order, the principal of which were an amendment to the constitution ratifying the action of the last Convention in changing the time of holding the diocesan Convention from the Second Tuesday in June to the first Tuesday in June; another change in the constitution was voted upon and laid over for ratification at the next annual Convention, providing that the number of lay delegates to the Convention should not exceed three in number from parishes in union with the Convention. A change was made in the Rules of Order shortening the time of the recess on the afternoon of the second day of the Convention. The Convention recommended to the authorities of the Sunday Schools throughout the diocese, that they promote in their schools, voluntary offerings for diocesan missions, during the Advent season every year, and the Bishop appointed the Rev. John C. Jagar, to carry out the plan recommended. The Convention expressed its thankfulness for the indication that has been given during the year just past of the soundness in the faith of this American Church in the judicial decisions of our Ecclesiastical Courts and in the manifest approval of those decisions by the several other diocesan Conventions.

The reports of the Archdeacon and the Board of Managers for diocesan missions showed that the missionary work of the diocese was in a healthy condition; a committee consisting of the Archdeacon and the Deans of the six Convocations was appointed to unify the assessments and appropriations for diocesan missions throughout the diocese.

A commission was also appointed consisting of the Archdeacon and Messrs. Edward L. Pierce, Anson R. Flower, George M. Weaver, George Underwood, and W. H. Shaw, to enquire into the condition of clerical support in the diocese and report to the next annual Convention such facts and recommendations as may be suggested by such enquiry.

LEXINGTON.

THE annual Council of the diocese of Lexington, was held at St. John's Church, Covington, beginning at 7:45 P.M., June 11th, St. Barnabas' day, the previous afternoon, evening, and the morning having been devoted to the Woman's Auxiliary meetings.

The chief business, besides the elections, was the adoption of the revised canons of the diocese, which had been prepared by a carefully chosen committee. The work of the committee was adopted as a whole by the unanimous votes of each order.

A petition to General Convention was also adopted, requesting the authorization of the Revised, or the American Revised, versions of the Holy Scriptures for use at the lectern and pulpit.

A resolution of hearty affection and respect, to be communicated to the late treasurer, Mr. T. B. Wood, was adopted by a rising vote.

The elections resulted as follows: Secretary, Archdeacon R. C. Caswall; Treasurer, Mr. Charles H. Edge; Registrar, Mr. George Copland; Chancellor, Mr. John T. Shelby; Historiographer, Rev. F. A. MacMillen.

Standing Committee: Dean Capers, Rev. A. B. Chinn, Rev. F. A. MacMillen; Messrs. J. E. Garner, J. A. Todd, H. Higgin.

Deputies to General Convention: Clerical—Rev. F. A. MacMillen, Dean W. Theodotus Capers, Rev. R. B. Nelson, Rev. A. B. Chinn. Lay—Messrs. J. T. Shelby, W. D. Spalding, Fayette Hewitt, A. D. Cole.

Supplemental Deputies to General Convention: Clerical—Rev. Messrs. A. Patterson, G. H. Harris, W. H. Allison, and Archdeacon Caswall. Lay—Messrs. J. A. Herring, H. Higgin, W. H. Cox, and Attila Norman.

Trustee of the University of the South, in place of the late Mr. F. H. Dudley: Mr. H. T. Soper.

Trustee of Kenyon College: Hon. Allan D. Cole.

Trustees of the Diocese: Messrs. John T. Shelby, L. B. Marshall, Hon. W. H. Cox, Gen. Fayette Hewitt, and C. C. Calhoun.

Ecclesiastical Court: Rev. Messrs. A. Patterson, R. B. Nelson, R. C. Caswall, H. E. Spears, W. H. Allison.

Diocesan Endowment Commissioner: Archdeacon Caswall.

Council Representation on Cathedral Chapter: Rev. R. B. Nelson, Rev. W. H. Allison, Mr. Fayette Hewitt, Mr. J. A. Herring.

No TRIAL can isolate us, no sorrow can cut us off from the Communion of Saints. Let us be much in thought with them that are at rest. They await our coming, for without us they shall "not be made perfect." They have overcome, one by one, each in his turn, when the day came, and God called him to the trial. Ponder their existence and their lives, remembering what they were, but steadfastly gazing at what they are. Let us live as they would bid us, let us follow in their steps, filling up the works that they began. Let us remember and love and follow them, that when our last change is over, we, with them, may "sleep in Jesus."—Manning.

THE ATTITUDE OF CHURCHMEN TOWARDS KINDNESS TO ANIMALS.

By SYDNEY RICHMOND TABER.

A RECENT incident in England furnishes interesting evidence of the sympathy of the Anglican Church with the idea of protecting animals from cruelty. For surely it is a sign of religious interest in the work represented by the Royal Society for the Prevention of Cruelty to Animals when that organization submits a petition, as has been done within the year, to the ecclesiastical authorities praying that the Fourth Sunday after Trinity be observed as "Animal Sunday," after the analogy of "Hospital Sunday," to remind Churchmen of their duties to that part of the creation which is dumb and defenseless. It was evidently felt that such a reminder would be fittingly suggested by the Collect, appropriate to that day, addressed to "the Protector of all that trust in" Him, and invoking the divine "mercy"; by the reference (in the Epistle) to "the sufferings of this present time," to "the earnest expectation of the creature," which "was made subject to our vanity" but which "shall also be delivered from the bondage of corruption," and to "the whole creation" which "groaneth and travaileth in pain together"; and also by the injunction, contained in the Gospel, "Be ye therefore merciful, as your Father also is merciful." It is significant that this project has been applauded in a sympathetic comment published in so authoritative a journal as *The Spectator*. "In the religion of a nation," says the editor, "such movements as this must have their strength; and although sympathy with animals has been known to characterize the rascal as well as the saint, it may safely be asserted that tenderness to animals has always been a distinguishing mark of every real religion. The English are said to be the people of a Book, and that Book from beginning to end preaches charity to animals. We cannot go far beyond Deuteronomy as regards charity to beasts, and that book was a reforming power in any age which sacrificed children to Moloch.

Nor shall we ever surpass the sublime conception by which the Psalmist calls upon the whole creation to praise its creator, not only the lovely and lofty forms of Nature, but all things touched with the sacred mystery of life—"worms, as well as feathered fowls, praise the Lord."

After reviewing some of the acts of mercy towards animals, ascribed to the saints of old, *The Spectator* continues: "As nothing can repay the services and friendship of faithful beasts, so nothing can relieve us of responsibility in the untold suffering we have too often allowed creatures out of sight to suffer only for want of interest. . . . The perfect tenderness of Divine Love is embodied forever in the image of the hen gathering her chickens under her wing. We cannot fathom the purpose of these short lives, too often doomed to sorrow, whose comprehension is bounded so narrowly by our senses. But the claim that these inarticulate things make on our protection and sympathy is one that no human creature with a heart and a conscience should dare to withstand. Common-sense is a part of religion, but it is not the whole, and the mysteriousness of the bond that links these dumb lives to ours makes their claim more urgent. 'Because he hath pity on every living creature, therefore is a man called holy.' Twice these dumb creatures were companions of the Creator: when our Lord was born in a stable, and when the wild beasts watched in the desert the loneliness of that awful sanctity."

Nothing in the article above quoted is more significant of the growth of humane sentiment in the Church than the suggestion that "a wider meaning" may be read into the petition "for all that are desolate and oppressed." But this is not the only portion of the Litany that lends itself to the suggestion of our obligation to dumb creatures. May we not reverently ask to be delivered from every manifestation of "hardness of heart," including that towards our lowly fellow-creatures as well as to those of our own species? When we invoke the divine "succour, help, and comfort," surely there is no irreverence in remembering the myriads of sentient, sub-human beings which are hourly "in danger, necessity, and tribulation." The Creator, who hateth nothing that He hath made, may fittingly be asked to show "pity upon" speechless "prisoners" awaiting martyrdom either for the relief of human disease or else for the advancement of science, or being transported, in the cruel confinement of crowded pens, to give their flesh for human food; and upon "captives" agonizing in the long-drawn death-struggle of the traps, preparatory to furnishing their fur for human protection.

In other portions of the Prayer Book we are taught to

"commend" to the "Fatherly goodness all those who are any ways afflicted or distressed in . . . body," and to invoke "comfort and succour" for "all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." It can not justly be resented if such supplications, addressed to the all-compassionate Being, are utilized to invoke these blessings upon the animals that share with their human brothers the capacity for pitiable suffering. That this sentiment appealed profoundly to the late Right Rev. George F. Seymour, Bishop of Springfield, is evidenced by the following form of prayer which he penned shortly before his death: "O blessed Jesus, who hast taught us that not a sparrow falleth without the knowledge of our Father in Heaven, quicken our sensibilities, we beseech Thee, with a recognition of His watchful care for the fishes of the sea, the birds of the air, and the beasts of the field, and teach us to bear ever in mind our accountability to our Father in Heaven for our treatment of His dumb creatures, so that we may always deal justly and mercifully towards them, remembering that He will exact from us a strict account of our stewardship of them in the Last Great Day. Grant this, we beseech Thee, O Merciful Saviour. Amen."

This expression of a modern saint is in line with what an ancient writer quaintly tells us of St. Gertrude, who, "if she saw any creature, whether bird or beast, suffering from hunger, thirst or cold, was so deeply affected to the core of her heart by a fellow-feeling for her Lord's living handiwork, and reverently offered . . . the poor irrational creature's suffering to the Lord, to His eternal praise, in union with that dignity wherewith He has so highly perfected and ennobled all His creatures, begging the Lord to have mercy on His creature and to be pleased to remedy its ills."

Besides the late Bishop Seymour, there are others among the Bishops and clergy of the Church to whose tenderness of heart and sense of justice the sufferings of animals have especially appealed. The Right Rev. John Scarborough, Bishop of New Jersey, the Right Rev. William Neilson McVickar, Bishop of Rhode Island, and the Right Rev. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania, have lent their words and influence to abate these sufferings. But a considerable number among the laity who are increasingly impressed by the claim made by the speechless sufferers upon their sympathy would undoubtedly appreciate a more pronounced use by the Church of her gracious but potent influence in this cause of mercy. If St. Francis of Assisi thought it not unworthy of his calling that he should preach to his "little brothers" of the air, and if St. Anthony of Padua was willing to "announce the word of God" to the "fishes of the sea," surely it would not be thought unseemly for latter-day preachers to dwell upon Man's relation to those "created beings" which come, as well as he (in the words of St. Bonaventura), "from the paternal heart of God."

It was this community of origin that made St. Francis feel a real fraternity between them and himself. "They have," he said, "the same source as we have. Like us, they get the life of thought, will and love from the Creator." And the author of *Cornelius a Lapide* expresses the same thought when he says of animals that "surely we ought to show to them great tenderness and kindness for many reasons, but for this above all: that we may take by this means an opportunity to sympathize with them because they are of the same origin as ourselves."

Moreover, the effect upon human character of developing sympathy for dumb brutes—an idea that is rife among modern humanitarians—was anticipated by St. Thomas Aquinas, when he said, "He who shows pity to animals is more disposed to exercise the same feeling towards his fellow creatures." And a still earlier discovery of the same thought was made by the tender Saint of Assisi, for one of his principles, we are told, was "that those who were gentle with animals" would be still more so towards mankind; and on the contrary those who did any of them harm for pleasure only, and wantonly, gave proof of a bad heart." Still another and supreme among the "many reasons" for the teaching of kindness to animals is suggested by the author of *Cornelius a Lapide* in these words:

"God gave His sanction to this pity, not only by word, but also by example. For He Himself has a care for beasts, whence the passage in the Psalms, xxxv. 7: 'Thou Lord shall save both man and beast.' And Christ, says St. Bernard, was placed in the manger between an ox and an ass, that He might save man and beast. And Psalm cxlvi. 9: 'Who giveth food to cattle and feedeth the young ravens that call upon Him.' Those, therefore, who are compassionate towards animals, imitate God and His loving kindness."

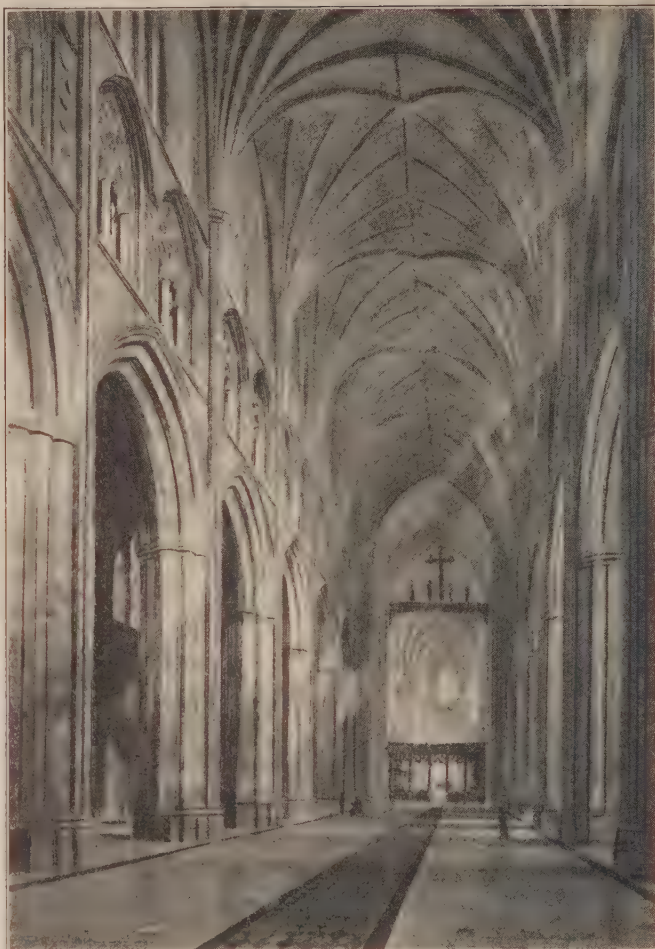
THE WASHINGTON CATHEDRAL.

THE sequence of events which led up to the plans for the proposed Cathedral of St. Peter and St. Paul in Washington is as follows: First the idea, then the man who could and would fitly express the idea, and last, the embodiment of the idea in the plans themselves. Ever since the beginning of the project this has been rigorously held to. The ground was first selected, a spot not only ample for all future requirements and easily accessible, but one dedicated to the worship of God for over one hundred years. Then the work of the Cathedral was begun by the institution and superintendence of missionary work in various parts of the city; and also



by services held on the site of the Cathedral which were extra-parochial in their character, tending to turn the eyes and thoughts of all classes of people toward Mt. St. Albans as a place of prayer for all men. Then came the gathering together of those things which are connected with the worship of a great Cathedral, the Jerusalem altar, the Glastonbury Cathedra, the Peace Cross, and the Jordan Font, each of which as the name implies links the new with the old, the religious with the national life.

It is but right that in preparing for the grand climax of the work, the finishing touch to all that has gone before, the spirit of the building should become fixed in the hearts of all, before even the architect was appointed; and, too, it would have been a digression from the primal purpose and spirit of the whole Cathedral Foundation if the man who was able to enter into and share the spirit had not been chosen rather than a mere choice made between competing



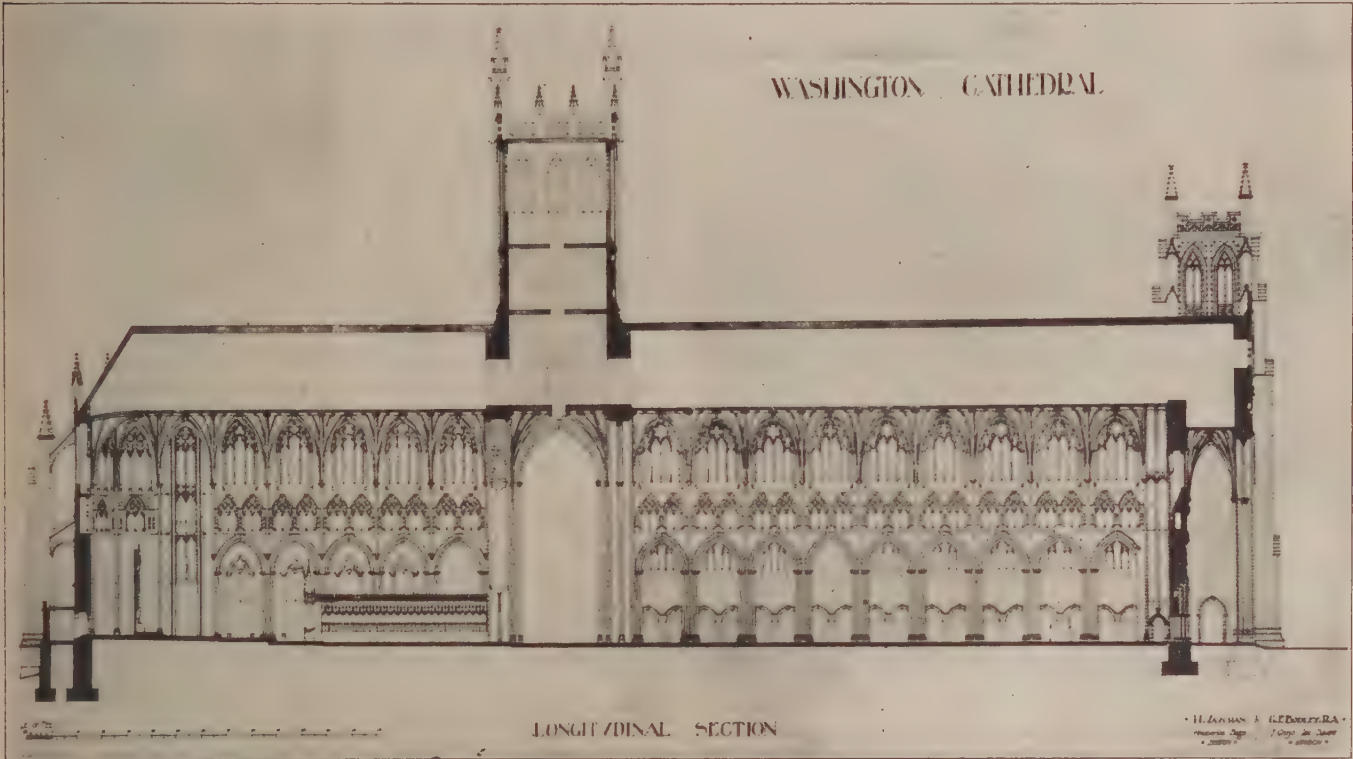
WASHINGTON CATHEDRAL—INTERIOR.



THE PROPOSED WASHINGTON CATHEDRAL.

plans. Such at least was the thought of those who had this great responsibility, and their choice fell upon Messrs. Vaughn and Bodley as men who could and did enter fully into the religious spirit of the work; and the plans which have been accepted by the Chapter are as complete an expression of the Bishop's ideals for the Cathedral as it is possible to be given.

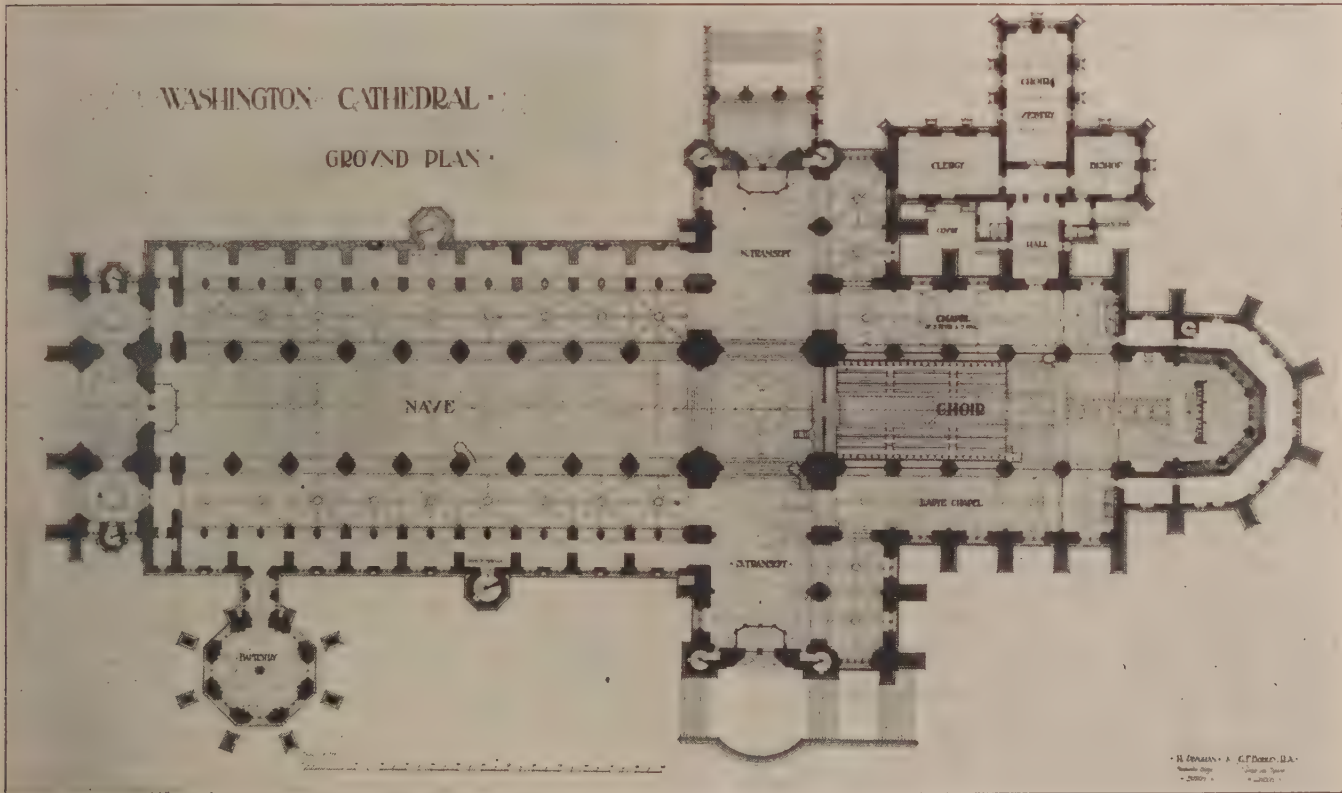
arch and window is attracted irresistibly to the brightest spot of all, the white marble altar bathed in a light so dazzling that all beyond seems but a shadowy depth. There, with its great cross and mighty reredos, it preaches the most enduring sermon of the continued, unfaltering love of God for man, and bids us hope for the crown of immortality; but between the nave with its uplifting power and the



Those ideals are three in number and may be seen expressed even in the small interior view here given.

The whole Cathedral is to be a symbol of the Glorified Christ, crucified, risen, and ascended. Its great lesson is the uplifting power of Christianity that brings men into union with their Reigning Lord

bright altar with its divine story and promise, we see in the shadow of the lofty arch of the choir entrance, the Holy Rood with its cross and attendant figures telling us of what must precede our triumph as it preceded His. This is the darkest spot in the whole building and it dominates choir, transept, and nave just as the Sacrifice it



and Saviour. Standing just within the west doors, so wide and warm in their mute invitation to prayer and sacrament, the first impression one gains of the long noble, lofty nave is the varied character of the light, dark below, but above, full of soft radiance as it streams through the great clerestory windows, telling those who pray below that "every good gift and every perfect gift is from above, and cometh down from the Father of Lights." And the eye passing by pillar and

portrays dominates all Christian Life and is the hostage of our salvation.

These are a few of the many ideas and thoughts which are expressed in this noble building. The architects themselves have written graphically of the plans and their own thoughts in regard to them. No one can tell when this mighty monument to Christian-

[Continued on Page 270.]

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES
SUBJECT—*Bible Characters. The Old Testament.*
BY THE REV. ELMER E. LOFSTROM

LOT AND HIS CHOICE.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First Commandment. Text: St. Matt. vi. 24. Scripture: Gen. xiii. 5-18.

THIS lesson carries us back about twenty years to explain how Lot happened to be in Sodom when it was condemned. Abraham and his nephew Lot had been down into Egypt. Abraham had made a mistake in going there, and other mistakes while there, but now he had come back to Bethel where was the first altar he had raised to Jehovah. He was making a new start. Lot had been with him up to this time. Abraham seems to have looked upon him as his heir. Lot had prospered while with his uncle, and the two men together had more flocks and herds than could well be herded together. As a result, the herdsmen of the two men were given to quarreling. This was an undesirable thing in itself, but was threatening real danger because of the fact that "the Canaanite and the Perizzite dwelt then in the land." Some settlement of the difficulty was necessary. These two men who had endured trials and hardships together were separated by their prosperity. They were bound together by ties of kinship—they were strangers in a strange land. Common interests of protection pointed to the desirability of remaining together. But it involved some self-restraint and perhaps some limiting of their flocks. The servants of Abraham were well disciplined men (Gen. xiv. 14). We may safely assume that Lot was to blame for the separation.

In the making of the separation the two men stand in marked contrast. Abraham acts the part of a true Christian gentleman. Lot is an example of the shrewd man grasping at a worldly advantage at the expense of his conscience. Abraham is a man of faith; Lot is a man who thinks he is using his "common sense."

Abraham had already received the promise of the land where they were. God had promised to bless him. He believed God, and rightly felt that he could trust God to bring it about in His own time and way. As the elder, he had the right to choose first. He chose—to give Lot the first choice. He considered not his rights only, but his duty, and put duty above rights. How many differences could be settled by that method! One man's rights are modified by the conflicting ones of his neighbor. The Christian way is the generous one.

Abraham was well rewarded for his exhibition of faith. Doubtless he was a disappointed man to have his nephew leave him. It may have seemed to necessitate a delay in the fulfillment of the promises—this removal of his only remaining kinsman of a younger generation. But immediately after the separation the promise is renewed to him. He is promised not only the land which Lot had left to him, but also the land which Lot had just chosen. And he was also promised a numerous seed. The desertion of Lot did not thwart God's plans, he understood. Perhaps this was how he learned that faith which was ready to sacrifice his only son Isaac if God commanded it, believing that God could raise him from the dead if need be.

Lot chose first and chose the best from a human standpoint. The land chosen was undoubtedly the best pasturage. There was only one objection to it: the people who lived in those cities of the plain were "sinners before the Lord exceedingly." It was running into temptation. It was giving up the advantage of being separated from the wicked ways of the world. Duty warned Lot away. Worldly advantage drew him on. He thought he made a compromise. He only "pitched his tent towards Sodom" and doubtless meant to leave those wicked people severely alone. But most of the next twenty years he spent living in the city, and did not succeed in keeping his own sons, to say nothing of his servants, free from the contamination of the place. He thought to make gain at the sacrifice of his duty to God; he ended by losing all his property and all his family except two daughters, as we have already seen.

Lot was not a bad man. He is even called a righteous man (II. St. Peter ii. 7, 8); but he was the kind of man who lacks faith enough to make God's promises as real as the earthly

things which he can see and handle. He was not happy in Sodom. He was vexed in soul from day to day—and yet in the end he gave his daughters in marriage to wicked men. The sad outcome of his worldly-wise choice points us to the danger of making compromises with conscience for the sake of a seeming worldly advantage. Lot made a "success" in Sodom, since he was one of those who "sat in the gate" as a judge (xix. 1), but at what loss of character! When the angels came to warn him of the impending destruction, it was necessary for them to "hasten" him, and even to lay hold upon his hand and drag him away as "he lingered" (xix. 15, 16). His state of mind is further shown by the fact that he was unwilling, even after his experience in Sodom, to go out into the free, pure country as God commanded him. He must needs try the experiment of living in Zoar before he was ready to take up the course of his life according to God's will and plan (xix. 17-30). Lot, penniless and living in a cave with his two rescued daughters, was a better man in God's sight than "Judge" Lot, sitting in the gate of the wicked city.

There is need of good men in the ministry of the Church. The fact that this urgent need exists is evidence that God is calling many boys and young men to help Him who turn to something else instead. They do not mean to turn away from God entirely. They only pitch their tents towards Sodom. The rich pastures seem to promise pay. But there is always danger in choosing less than the best and the right. The ministry does not hold out any offers of worldly advancement or wealth. But the call to the ministry invites men to be workers with God. Those who choose have in some degree the opportunity and the privilege that was Abraham's: if faithful and obedient they help in extending God's wonderful blessings to all the kindreds of the earth.

"Abraham came and dwelt in Hebron and built there an altar unto the Lord." Could Abraham have carried with him the habits of life and worship which were his in the country, it would no doubt have been a safe thing for him to have lived even in Sodom. It is possible to live in the midst of evil and not be defiled. Jesus Christ was the friend of publicans and sinners. He was not harmed but they were helped. He was there for the very purpose of helping them, not of making money in their midst while trying to avoid their sins. The world in which we live is not as bad as Sodom, but it is not as good as Hebron. We cannot be kept from contact with evil; but we can be safe from the harmful influence of the wicked world if we will follow the plan of Abraham. The altar was the one thing which he did not neglect. If there was no altar at hand, he made one. The family altar and the faithful attendance at the services in the Church are wonderful helps to right living. It keeps the vision clear and things fall into their right perspective. In God's house, before His altar, there is only one measure of progress and success.

In the younger classes where the lesson must be taught mainly in story form, an appeal may be made to the generous and chivalrous side of the child's nature. Abraham puts the Golden Rule into story form. It was not hard for him to give Lot the first choice, because he "looked for a city that hath foundation whose Maker and Builder is God." It is said that the house of Baron Rothschild in London has a cornice left unfinished. Why? Because the faithful Jew thus symbolizes the fact that he is but a sojourner. Because they would be reminded that they are but strangers and pilgrims on the earth, strict Jews to this day leave their houses unfinished. They do not expect to *finish* their lives here.

THE WASHINGTON CATHEDRAL.

[Continued from Page 269.]

ity's reigning King will be completed. Its cost will of course be enormous; but God will put it into the hearts of His children to give for this purpose in His good time; and perhaps even before we think it possible, there will be in our nation's capital a building which will worthily bear witness to Christ and be an uplifting influence for God and Good and Humanity.

WHEN YOU are watching a dying-bed, or bearing some secret anxiety—though you seem all alone, and tossed upon the sea, He is in the mountain of prayer, He the only and true High Priest, interceding for you. You are crying "out of the deep," and He is interceding, either that your trial may pass from you, or that you may have strength to endure it unto the end; which, we know not, the issue will show. Whichever way your sorrow turn, that will be the token what His prayer has been, and what for you is best.—*Manning.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

A FIRST M. T. O. GIFT.

To the Editor of *The Living Church*:

IT may be of interest to your readers to know that the first offering to the M. T. O. in the diocese of Central New York was made by the Onondaga Indians.

Certainly, if the Church means so much to these people who 300 years ago were roaming through the forests, how much more should it appeal to members of the Anglo-Saxon race? Syracuse, N. Y., June 10, 1907. WALLACE BURCH.

DR. McKIM ON DR. BRIGGS' IDEA OF PAPAL CLAIMS.

The Editor of *The Living Church*:

IN the issue of *The Church Standard*, June 8, 1907, Dr. R. H. McKim combats Dr. Briggs' plea for the recognition of papal claims which appeared in a recent number of *The North American Review*. Now I hold no brief for Roman claims or Roman methods, but as a student of Scripture and Ecclesiastical history, I cannot but think that despite Dr. McKim's elaborate argument against papal claims as advocated by Dr. Briggs, he has failed to show any error in the latter's position. Both writers, however, are, in my judgment, unfortunate in the presentation of the basis of their respective contentions, although Dr. Briggs' contention seems to me to be more correct than that of Dr. McKim. Dr. Briggs claims that the "Rock" in St. Matthew xvi. 18, refers to *St. Peter*; while Dr. McKim claims that it refers to *St. Peter's faith*, citing sixty-eight of the eighty-five Fathers as supporting this view. Moreover, he is surprised that Dr. Briggs, as an Anglican presbyter, should adopt the Roman exegesis of this passage of Scripture against which all the great Anglican divines have contended. But the late provost of Trinity College, Dublin, Dr. Salmon, a staunch champion of "Protestantism," in his *Infallibility of the Church*, p. 340, says: "It seems to me the most obvious and natural way of understanding our Lord's words to take them as conferring a personal honour in reward for that confession. Thy name I have called Rock: and on thee and on this confession of thine, I will build my Church."

This rendering includes the view of both Dr. Briggs, and Dr. McKim. It was the faith of Peter upon which Christ predicted the building of His Church, but Peter was to be the first exponent of that faith. And so indeed, as Dr. Salmon adds, "Jesus fulfilled His promise to him by honouring him with the foremost place in each of the successive steps by which the Church was developed" (p. 341). But here Dr. Salmon stops and Dr. Briggs continues, claiming that through this promise of Christ, "the successors of St. Peter are the rock of the Church and have the authority of the keys in ecclesiastical government"; while Dr. Salmon says of the privilege accorded by Christ to St. Peter, "I need not say that this was an honour in which it was impossible that he could have a successor" (p. 340).

Dr. Briggs then assumes that there is an immediate divine intention in St. Matt. xvi. 18, that St. Peter's successors in the See of Rome should have the power of jurisdiction and government over the whole Church. This Dr. McKim denies, crediting to the See of Rome a mere primacy of honor, which he sees bestowed by the Council of Chalcedon in A. D. 451; and he then cites the action of the African Fathers in council assembled (Carthage A. D. 424), in its repudiation of Roman interference as proof that the supremacy of the Pope was not admitted at that time. While I am not prepared to follow Dr. Briggs, I am not more inclined to follow Dr. McKim, who appears to me to be more in error than Dr. Briggs. Dr. McKim omits all reference to the Council of Sardica—Why? Can it be that he views the canons of this council as a forgery? If so, all that I can say is that this once prevalent opinion is not now that of the majority of modern scholars. Mr. Puller, in his *Primitive Saints and the See of Rome*, and Salmon in his work men-

tioned, both accept the canons as genuine. It follows that to Rome as early as 343, appellate jurisdiction was conceded by the entire Church of the West, which had the effect of including the entire West within the Roman patriarchate (Puller, *ib.*, p. 154). Sardica had been summoned by both Emperors as an ecumenical council, and it is very questionable whether the withdrawing of the heretical Eastern Bishops simply because the council insisted upon letting Athanasius take his seat as one of the members until his case could be tried by the council, had the power to alter the character of the council. As for Dr. McKim's reference to the action of the African Fathers, too much has been made of it. These Fathers had said that if the canons presented to them by the papal legates as the ground of the Pope's interference, were Nicene, they would admit his right to intervene in the matter in question. They asked time, however, to ascertain this fact. When they finally discovered that these canons which had been presented to them as Nicene were not Nicene, they denied all right of the Pope to interfere in their affairs. The African Church had singularly forgotten that its representatives had sat at the Council of Sardica, and had accepted its canons.

Indeed, Augustine confounded Sardica with the council held at Philippopolis by the heretical Eastern Bishops who had withdrawn from Sardica (Puller, *ib.* p. 188). In an article written for *The Lamp*, which is to appear shortly, I have gone carefully into the whole subject of the Sardican canons, my conclusion being that they gave to Rome so early as 343 appellate jurisdiction over the entire Western Church at least, not on the ground of Rome's civil greatness, but in honor of the memory of St. Peter.

Hefe claims that this council only confirmed what was admitted before. Be this as it may, the question is both interesting and important—Was the action of Sardica the attempt to carry out a divine idea included in St. Matt. xvi. 18? Bishop Browne of Bristol, in Tract viii. of the "Church Historical Society," says: "I always myself recognize the Bishop of Rome as the natural head of the Catholic Church of the West." Let us all reflect.

ARTHUR E. WHATHAM.

St. Peter's Church, Louisville, Ky., June 10, 1907.

"BISHOP F. R. GRAVES AND THE FAITH."

The Editor of *The Living Church*:

THE above title recalls to me a memory, how some eighteen years ago three young and devoted priests of the Church, all of high order of talents, Potts, Partridge, and Graves, banded together in our Chinese mission at Shanghai, to translate into Chinese and publish a safe and sound body of teaching for Chinese converts upon *The Faith*—consisting of parts, or of the whole, of works of Catholic writers both (if I mistake not) ancient and modern.

This awakened a storm of "Protestant" denunciation in some of our Church papers, general and diocesan. And I recall how the officials of the Board of Missions, yielding to pressure, translated to the mission at Wuchang the latter two, who bore with humble resignation, and godly devotion to their purpose of being missionaries to the Chinese, their separation from that part of the work they were admirably fitted for at St. John's College.

The House of Bishops has since vindicated them by elevating these two to the episcopate, one of Kyoto, the other of China itself with his see at Shanghai.

Those of us whose memory reaches those days, are surprised and pained, at the criticism of Mr. Sweet, who appears not to have investigated the ground of his fears.

Doubtless Bishop Graves will be fully able to vindicate himself.

CLARENCE ERNEST BALL.

St. George's Rectory, Mt. Savage, Md.

A LITTLE CRACK IN THE LANTERN.

The Editor of *The Living Church*:

HAVING "come in" recently, it is my desire to induce others also to seek the spiritual shelter of the Church. And if they find as much holy beauty in the Church as I myself found, it makes me rejoice. In some cases, however, my attention is called to a certain impropriety to be noticed in the services of not a few congregations.

I have before me, for instance, the letter of a young man of religious feelings. Not a member of the Church as yet, he

still follows my advice to attend an Episcopal church of the place where he is employed at present. Now he writes:

"I attended St. ———'s Episcopal Church for the past couple of Sundays. They have an immense male choir, and this choir does most of the singing. The congregation seldom sings at all, and I think that is where they make a mistake. When one goes to church he likes to hear a good choir sing, but he also likes to sing himself, and to voice his sentiments to Almighty God."

This young man is a singer, and he is fully acquainted with a large number of tunes. Still, seeing himself surrounded by a silent congregation, something like bashfulness creeps over his soul. He, being a stranger, might be pardoned for his silence. Not so the congregation. Such out-of-place silence sometimes makes an impressive service problematic.

Some congregations, however, are occasionally compelled to be silent by their rector's or choirmaster's foible for less popular tunes and such of rather artificial setting.

Our Prayer Book will continue to "open our lips," even the lips of newcomers with whom it never before was customary to take part in service with a loud voice. But should now our beautiful Hymnal be instrumental in re-silencing them?

My dear brethren of the clergy, let us be humble in this respect, too, and let us not despise the popular tunes in which the various editions of our Hymnal abound. Do you find something beautiful in the Hymnal's music and worthy to take the place of what is popular already, use it by all means, but let it *first* become the property not of the choir alone, but also of the children and of the young people by practising such new tunes in Sunday School and society meetings until children and young people sing them as heartily as they sing the well known tunes. This will make the whole congregation richer in tunes without running any risk of making them silent.

Do you think I am trifling? Remember, I pray you, that little crack in the lantern. The wind found it out, and—

Cincinnati, Ohio.

EWALD HAUN.

TO THE GENERAL CONVENTION DEPUTIES: IMPORTANT NOTICE.

The the Editor of The Living Church:

THE report has been widely circulated that there is trouble in providing quarters in Richmond for deputies to General Convention.

This report is without any foundation in fact. The committee is locating the deputies without trouble, and with comfort. Prices are not unreasonable. There is more than enough satisfactory accommodation.

If deputies will communicate with the proper persons—not go to uninformed parties, there will be no further trouble.

Please communicate promptly with the committee.

REV. T. C. DARST, *Secretary*,

Box 676, Richmond, Va.

REV. W. M. CLARK, *Chairman*.

"KNOWLEDGE."

The the Editor of The Living Church:

IN your edition of April 27th there was a contribution by Dean Hodges, subject, "Knowledge," being one of the series of the *Character of a Christian Minister*. He says that a minister "should have a knowledge of the materials of his profession. These are contained, for the most part, in the Bible. . . . He will study the Bible, and will teach it diligently to his people. . . . He will set himself such tasks of public exposition as shall compel this study. I mean that he will take the Bible in large consecutive portions as the theme of his mid-week lectures, or of his discourses in the Sunday evening services. If I were to begin my ministry over again, I think I would give an account of the Bible, week by week, beginning with Genesis. I would make out an analysis of each book, which the members of the congregation might copy in their notebooks, and then I would comment upon it, in order that I and the people might read it more intelligently and profitably. After that I would take single books for more detailed information."

The writer had hoped that some correspondent, more competent than himself, would have sent a communication to your paper on Dean Hodges' article. What the Dean suggests with reference to public exposition is, in my opinion, very much

needed. Help, by the average layman, is needed along the lines of running commentaries, more than intellectual treatises. They are craving for food belonging to spiritual matters, and which cannot be satisfied in any other way, so well as that outlined by the Dean of Cambridge. By the way, the Dean is not old; why does he not start on the plan which he has outlined?

Can we not induce the Rev. Dr. Hodges to start a series of such expositions, say twice a month, beginning with the first of September, and which he might be willing to deliver to his customary audiences, and reproduce in a more condensed form, as an article for a Church paper? Some such plan as this would enlarge the usefulness of his discourses, and would, I am sure, be very much appreciated by the Church at large.

Pittsburgh.

H. L. RINGWALT.

THE REVERSE SIDE OF THE PARABLE OF THE SOWER.

BY ROLAND RINGWALT.

EVERYONE who has tried to make the world wiser or better has learned that a great deal of the best seed falls by the wayside, or springs up on stony ground, or is choked by thorns. There are, however, many who have never so grasped the facts of life as to see that the same is, in large measure, true of the evil seed cast along life's highway by the tempter.

Occasionally we meet a child so dull and unobserving that he escapes the contagion which might be disastrous to a more intelligent person. We cannot say that the child is morally strong or that a longing for spiritual excellence raises him above the temptation, it seems more just to say that he did not feel the malign influence. A quick-witted mother diverts a child's attention from the drunken folly of the man across the way, or the foul language of the boy next door, and her own boy grows up, not a genius or a saint, but sober and decent. Such cases are not at all rare. They are matters of fact, just as it is a matter of fact that diphtheria enters one house and does not cross the neighbor's threshold. We cannot explain the matter; we can only repeat the words, "One shall be taken, and the other left." Johnny plays with a most inveterate liar and grows up to be truthful, he has companions who rob fruit stands, but he never does; he sees a great deal of rowdyism, and yet keeps the even tenor of his way. In some cases a man, reviewing his own life, can see that a wise friend, a sense of honor, or the direct influence of religion saved him from gross evil; but in other cases he cannot recall any such occurrence; it seems, on the other hand, as if the temptation fell by the wayside and was devoured by the birds.

Nor can we fail to see that seeds of moral evil fall on stony ground, spring up, and then reveal that there is no depth of earth. A fault manifests itself in a child, and one or two severe reprimands or punishments practically end it. John Bunyan says that after he was once censured for profanity he never again committed the offense. There are many instances of children who, for a short time, showed tendencies to falsehood or dishonesty; but a judicious mixture of mildness and severity cured them, even as the rays of the sun scorched the seed that grew up among the stones. The phrase "wild oats," while it covers dreary harvests that were felt through generations, also covers youthful follies and transgressions which seem to have been dropped almost as soon as a spoiled child drops a new toy. Magistrates have their tales of culprits who were foolish rather than depraved, and who, after one or two visits to the dock, tried to lead correct lives.

Diseases have their light as well as their aggravated form; and the moral analogy is startling. A cold, a case of pneumonia, an attack of consumption are not more alike than a slight, a serious, and a fatal attack of some moral disorder.

Then, alas! come the fearful instances of those who delight in evil, to whom the faintest suggestion is a powerful stimulus, who put forth misdirected energies and work terrible harm to themselves and others. It is too painful a subject to admit of many words, yet too important a subject to ignore. A bad book, a few minutes spent in bad company, a casual hint, affects some unfortunate beings as a disease germ affects those specially liable to such a malady. On thinking over this sad problem the most careful observer will admit that he has nothing to draw with and that the well is deep. Yet the facts are obvious. Evil seed as well as good is sometimes carried away by the birds, sometimes it is scorched, but sometimes it yields, thirty, sixty or a hundredfold.

LITERARY

Sin. By the Rev. H. V. S. Eck. New York: Longmans, Green & Co. Price, \$1.40.

This twentieth volume of the Oxford Library of Practical Theology is fully up to the standard set by Canon Newbolt in the first volume. The subject of Sin is treated in a delightfully clear and readable way, and at the same time the treatment is strictly accurate from a theological standpoint.

We are first instructed as to Original Sin, then Actual Sin in its two divisions of Mortal and Venial, is treated. The Seven Capital Sins and the Sin against the Holy Ghost are then discussed. Part III. treats of the Way of Recovery, and explains the three parts of penitence, contrition, confession, and amendment of life. There are valuable notes on the Virgin Birth, Private Confession, and Fictitious Objections to Confession.

The author treats the modern theories that man's life is the result of heredity, environment, and survival of the animal nature, in a fair and candid way; but he shows clearly enough that the chief factor after all is free-will in the individual.

His treatment of confession and absolution is strictly in accordance with Anglican standards. He insists, of course, on repentance as a prerequisite to forgiveness; but teaches that a confession of sin in detail to God is necessary, and the confession of sinfulness is not sufficient. As to auricular or private confession, he is very clear. He says: "The English Church seems to say, Confess your sins you must, but whether you do so in the presence of a priest or not is a matter for your own decision. I freely offer the ministrations of my ministers to you and to all: I force them upon none."

FRANK A. SANBORN.

The Life of a Christian. Some Suggestions for Short Studies in the Spiritual Life. By Charles Mercer Hall, Rector of the Church of the Holy Cross, Kingston, N. Y. New York: Longmans, Green & Co. Price, 75 cents.

There are probably no people on earth more ignorant of their own Church's teaching than the members of our communion. Hundreds and thousands go down to the grave thinking that they belong to a Protestant denomination, and have no idea that the Catholic treasures have been handed down to them.

The author of this little book is trying, in a plain and simple way, to teach people the truths of our holy religion. All the statements in this book are accurate and exactly in conformity with the teaching of the Catholic Church, and yet there is no scholastic form. Only a trained theologian can perceive how much truth is condensed into the compass of this little manual.

Such books as this ought to be very useful to a parish priest trying to instruct his people to walk in the way of salvation.

FRANK A. SANBORN.

The Christian Doctrine of God. By Rev. W. J. Sparrow Simpson, M.A. London: Flint & Co. Imported by Thomas Whittaker. Price, 75 cents net.

These four lectures were read in the crypt chapel of St. Paul's, London, to a body of men "at the close of a busy day in the city." This explains their non-technical language and their very practical tone. We hope this little volume will come into the hands of many of our own men. The clergy, too, who have made a more extended and technical study of the Doctrine of God, will find here a most excellent summary and example of how important doctrinal topics may be handled.

In the first lecture, "The Scripture Teaching" concerning God, is well summed up. The author points out the stern Monotheism the Jews had arrived at by the time of Christ, not indeed without the severe discipline of the Exile. "Henceforward, Israel was inseparably identified with the conviction of the Unity of God." Monotheism is essential to the Trinitarian truth—so the Hebrew religion was a providential preparation for the perfect Creed. That the doctrine of the Trinity arose in Israel is a fact not to be passed over, since Trinitarianism would seem utterly foreign to the genius of that faith. Here, however, it sprang forth, and the ultimate authority for this doctrine is Jesus Christ. At this point in the lecture, Mr. Simpson reviews at length the teaching of our Lord in the Gospel, regarding the Blessed Persons—Father, Son, and Holy Spirit. This summing up of the Lord's teaching is an admirable piece of work, and so also is that of the apostolic writings outside of the Gospel.

It is further shown how the Doctrine of the Trinity came not to men originally as a mere intellectual doctrine, but as a fact "realized by man chiefly through the Christian conception of the Redemption." "God so loved the world that He gave His only begotten Son." It was through the divine Incarnation that the full revelation of the *Most High* came to man.

The second lecture is concerned with some objections which are made in the comparison of the ampler statements of the Church's Creeds with the simpler statements of the Scriptures regarding

the Divine Being. The function of the Church in formulating the Doctrine of God is well stated.

The Personality of God is the subject of the third lecture. Human personality is discussed, and forming a starting point from which the lecture advances to a consideration of Divine Personality. It is admitted on all hands that this is by no means the simplest of truths, rather the opposite. The sum of the lecture is "God is personal, but He is not a person—His unity is a unity of Persons."

The fourth lecture is one of very practical interest—the value of the Trinitarian conception to modern thought. The Unitarian and the Trinitarian hypotheses are compared, and it is shown how the doctrine of the Blessed Trinity enriches and enlarges in a very practical way the intellectual, devotional, and social life of man.

JOHN A. CARR.

The Giants' Strength. By Basil King. New York: Harper & Bros.

This is a novel of contemporaneous life. It discusses the problem of the multo-millionaire's responsibility for the failure and poverty of smaller men who are ruined by his success. Paula Trafford, the daughter of a rich American coal baron has the choice of marrying an English duke or the son of a man who was ruined by the success of her father. The ethical questions are well worked out, and the novel is itself interesting and pleasing.

Balm in Gilead. By Florence Morse Kingsley. Hour-Glass Series. 12mo, cloth, 40 cents net; by mail, 45 cents. New York: Funk & Wagnalls Company.

This is in the same vein as Miss Philura, the victim being a Spiritualist. It lacks the keen humor of the former book. It is, however, very pathetic. It is altogether too short a story to dress up in so expensive a style.

Studies in Pictures. An Introduction to the Famous Galleries. By John C. Van Dyke. With Illustrations. New York: Charles Scribner's Sons. 1907. 12mo. Price, \$1.25 net.

In his preface the author says: "The masterpieces need no apologies"; and we may say, by way of preface, Prof. Van Dyke needs no introduction. His books on art are in the hands of all lovers of art, and his criticisms are household words with cultivated people. His purpose in *Studies in Pictures* is to aid the tourist in the understanding and appreciation of the great works which are gathered in the art galleries of Europe. He begins by explaining that the great pictures were not painted to be immured in galleries or to be exhibited in show places, to be marred by incongruity of grouping and apart from their historical associations, where "they have to fight for attention." The pictures were painted for the places they were intended to occupy. Allowance must also be made for the changes that time has wrought. The "Mona Lisa" is only a pale ghost of its former self. Restorers have made many great works to be things of shreds and patches. Few large canvases have escaped the ravages of the repair shop. The author also cautions his readers against false attributions, copies, and forgeries. These are more common than is generally known. All the galleries of Europe and America are open to this criticism.

As to the importance of understanding the themes of the great masters, the meaning of their pictures, Prof. Van Dyke advises that we do not concern ourselves, but study them for the art that is in them. We do not admire the Marble Faun because it represents a Faun. The name signifies nothing. It is beautiful simply as an exquisite figure. We should see in the great pictures the fine types presented, "their wonderful dignity and repose, their grace and charm and loveliness, and their profound truth." The earnestness, sincerity, and devotion which characterize the works of the earlier masters, their message of faith, give interest and value to their works, though they are deficient in grace and accuracy.

After one-half the volume given to generalization the author proceeds to the several classes of pictures one meets with in the various galleries; figure pieces, historical canvases, portraits, landscapes, still life, etc. His suggestions, along these lines, are illuminating and helpful.

Oil and Wine. By George Tyrrell. New York: Longmans, Green & Co.

It is a pleasure to read another volume by the author of *Nova and Vetera* and *Hard Sayings*. Father Tyrrell wrote this book several years ago; but was induced to suppress it at that time by competent authority. Now that he has left the Society of Jesus, he is at liberty to publish it. There is much in these essays to stimulate thought and promote devotion; but, as the author says, his writings are not for "simple and uncritical people."

WE HAVE received from the Rev. W. W. Raymond a *Missionary Music Leaflet*, compiled and partly composed by himself. There are in the Leaflet five hymns, four of which are from the Hymnal, the other being a Missionary Processional from the pen of Miss Harriet McEwen Kimball, the well-known writer. The music to which they are set is bright and inspiring, especially the music of the Processional and the closing hymn, both of which are composed by Mr. Raymond. We think the leaflet would be useful in missionary gatherings of any kind.

Church Kalendar.



June 2—First Sunday after Trinity.
 " 9—Second Sunday after Trinity.
 " 11—Tuesday. St. Barnabas, Apostle.
 " 16—Third Sunday after Trinity.
 " 23—Fourth Sunday after Trinity.
 " 24—Monday. Nativity St. John Baptist.
 " 29—Saturday. St. Peter, Apostle.
 " 30—Fifth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

June 24-29—The Cathedral Summer School, Albany, N. Y.

Personal Mention.

THE Rev. W. E. ALLEN of Salem, N. J., will sail July 13th for Glasgow, Scotland, to be gone until September.

THE Rev. ALBERT E. CLAY of St. Ann's Church, Middletown, Del., will spend six weeks in England.

THE Rev. W. F. DICKINSON of Clayton, Del., will on June 15th take up his new work at Eureka Springs, Ark.

THE Rev. HAROLD E. FORD has resigned as curate of Christ Church, Binghamton, N. Y., and accepted a curacy at St. James' Church, New Bedford, Mass. He will enter upon his new duties June 15th.

THE Rev. H. M. GREEN has resigned his charge at Crookston, Minn., to become rector of Christ Church, Kalispell, Mont.

THE Rev. S. MILLS HAYES has resigned the rectorship of All Saints' Church, Northfield, Minn., and accepted the rectorship of the Church of the Holy Trinity, Lincoln, Neb.

THE Rt. Rev. LUCIAN LEE KINSOLVING, D.D., Bishop of Southern Brazil, will be in New York City from August 20th until after the close of General Convention. His address will be 281 Fourth Avenue, New York City.

THE Rev. GEO. L. LE BOUTILLIER may be addressed, after July 1st, at 114 Birr Street, Rochester, N. Y., where he returns after having been for several months in charge of Trinity Memorial, Erie, Pa.

THE Rev. A. E. MACNAMARA, missionary in charge of St. Thomas' Church, Boulder, Mont., will (D.V.) sail for Europe, June 29th, for two months. His address until September 1st will be 31 Cullenswood Road, Dublin, Ireland.

THE Rev. HENRY OLMSTEAD, vicar of Old Swede's, Wilmington, Del., has accepted the rectorship of Christ Church, Dover, Del.

FROM July 1st until September 1st, the address of the Rev. ISAAC PECK will be, care of Thomas Cook & Son, Ludgate Circus, London, England.

THE Rev. CHARLES C. PIERCE, D.D., has returned to Washington Barracks, D.C.

THE Rev. CHARLES TOWNSEND, JR., of the diocese of New Jersey, having returned from abroad may be addressed, Associate Mission House, Trenton, N. J.

ORDINATIONS.

DEACONS.

COLORADO.—On Thursday morning, June 6th, at the Chapter House of St. John's Cathedral, Denver, the Rt. Rev. Charles S. Olmsted, D.D., Bishop of the diocese, ordained to the diaconate, LAURENCE A. A. PITCAITHLY. The Rev. J. H. Houghton presented the candidate and Bishop Olmsted celebrated the Holy Eucharist and preached. Mr. Pitcaithly will continue work at Los Animas and Lamar, where he has been for some time past.

DULUTH.—On Sunday, May 26th, in Trinity pro-Cathedral, Duluth, the Rt. Rev. James D. Morrison, D.D., Bishop of the diocese, ordained to the diaconate, Mr. HANS JULIUS WALNER.

DULUTH.—On Thursday, June 13th, in St. Peter's Church, Duluth, the Rt. Rev. James D.

Morrison, D.D., Bishop of the diocese, ordained to the diaconate, Mr. WILLIAM EUGENE HARMANN.

NEW YORK.—On Sunday, June 9th, in St. James' Church, Hyde Park, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese, ordained to the diaconate, Mr. MORTIMER STACY ASHTON, son of the rector of St. James'. The Morning Prayer was read by the Rev. Dr. Nelson, and the Lessons were read by the Rev. Thomas H. Sill. The sermon was preached by the Rev. Dr. Ashton, who also presented the candidate.

PRIESTS.

DULUTH.—On Sunday, May 26th, in Trinity pro-Cathedral, Duluth, the Rt. Rev. James D. Morrison, D.D., Bishop of the diocese, advanced to the priesthood, Rev. CHARLES OTIS WRIGHT.

DULUTH.—On Sunday, June 2nd, in St. Columba's Church, White Earth, Minn., the Rt. Rev. James D. Morrison, D.D., Bishop of the diocese, advanced to the priesthood, Rev. EDWARD C. KAH-O-SED.

NEW YORK.—On Sunday, June 9th, in St. James' Church, Hyde Park, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the Rev. Messrs. FREDERICK A. PETERS and T. D. B. HOLLAND. The sermon was preached by the Rev. Dr. Ashton.

PENNSYLVANIA.—On Sunday, June 9th, in St. Philip's Church, Philadelphia, the Rt. Rev. Ozi W. Whittaker, D.D., Bishop of the diocese, advanced to the priesthood the Rev. HENRY ALLEN YOST. The candidate was presented by the Rev. G. Woolsey Hodge, and the sermon was preached by the Rev. Clarence W. Bispham.

SALINA.—On Thursday, June 6th, in St. Peter's Church, Minneapolis, Kansas, the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of the diocese, advanced to the priesthood the Rev. CHARLES MALTAS. The candidate was presented by Canon Belsey. Mr. Maltas has charge of St. Cornelius Church, Dodge City, Kansas.

DEGREES CONFERRED.

UNIVERSITY OF ARKANSAS.—LL.D. was conferred upon the Rev. G. Gordon Smeade, rector of Christ Church, Little Rock, Ark.

DIED.

BAKER.—Entered into life eternal at Mount Vernon, Ohio, on Saturday, June 1, 1907, in her 57th year, JOSEPHINE (née Wilson) BAKER, wife of George R. Baker and mother of the Rev. Charles Wilson Baker, B.A., of Cleveland. "Peace, perfect peace."

MEMORIALS.

BISHOP SEYMOUR.

At the annual meeting of the Board of Trustees of St. Mary's School, Knoxville, Illinois, on June 4th, the Bishop of Quincy and the Rev. Dr. Leffingwell were appointed a committee to prepare a memorial of the late Bishop of Springfield, for many years president of the board. The following was presented, and ordered to be recorded with the minutes:

MEMORIAL.

Since the last meeting of the Trustees of St. Mary's, the school has lost a very dear friend, the Board has been deprived of its honored and beloved president, and the Church has been bereaved by the death of one of its most distinguished prelates.

On the 18th of December, 1906, the Rt. Rev. GEORGE FRANKLIN SEYMOUR, D.D., LL.D., Bishop of Springfield, entered into rest. It seems a very grievous loss to the school and to the Church, but to him, after a long and laborious life of devotion to duty, the rest of Paradise is gain. *Lux perpetua, luceat ei.*

Bishop Seymour was a great man, a great preacher, a great Bishop. Impressive in personality, eloquent in discourse, courageous and vigilant in defense of truth, his influence for good was widely felt in Church and State. Above all was he worthy of honor for his Christian manhood, in which strength and tenderness were combined. In public address and personal intercourse, at St. Mary's, his profound respect

and admiration for true, Christian Womanhood were always manifested.

His influence will long be felt as an inspiration. St. Mary's has never had a truer and more helpful friend than the late Bishop of Springfield. The Board of Trustees hereby records its grateful appreciation of him as trustee and president.

DR. VALENTINE MOTT FRANCIS.

At a special meeting of the vestry of Trinity Church, Newport, R. I., held on Monday, June 10th, 1907, the following minute on the death, on June 7th, of our associate, Dr. VALENTINE MOTT FRANCIS, was adopted:

We are quite at a loss to adequately express our feelings, so unexpected is the blow that takes from us one whose friendship all valued. The Church never had a more loving son—none more loyal and true; and none more ready to defend her doctrines if occasion arose for so doing. Ever constant at our meetings, every ready to adopt progressive measures, always ready to help, and always most joyous and happy even under severest trials. Such natures as was his are very rare, for his childlike trust was well high perfect. It seemed as if the Holy Spirit dwelt in him. Purity was his watchword—goodness alone came from him. We know whereof we write, and we believe that he was one of those of whom the Lord Jesus spoke when He said, "I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

Our deepest and profoundest sympathy goes out to his family. "Blessed are the pure in heart, for they shall see God."

Resolved, That a copy of this minute be sent to his family, and also be published in the *Churchman* and in *THE LIVING CHURCH*.

A true copy.

Attest: WILLIAM J. COZZENS,
Clerk of the Vestry.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

SUMMER SCHOOLS.

HOWE SCHOOL'S SUMMER SCHOOL and Camp at Ninnescah Lake begins July 5th. For information, address: Rev. J. H. MCKENZIE, Box K, Lima, Ind.

BOYS' SUMMER VACATION.

A YOUNG AND EXPERIENCED MASTER, college-bred, who has been among boys for some years, is willing to take two or three lads into his home for the summer and give such care to study as may be desired. Languages, mathematics, and music taught. Plenty of outdoor life in the beautiful orchard-district of Western New York, and a few weeks camp, not far from Buffalo. Address: MASTER, Box 483, Highland Park, Ill.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in *THE LIVING CHURCH* since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, experienced in mixed and boy choirs, desires engagement. Successful in training boys' voices. Churchman; good references; moderate salary. Address: LEADER, care THE LIVING CHURCH.

WANTED—Position as companion, secretary, or governess for July and August, by Vassar graduate teacher, musical. Also permanent position wanted. References exchanged. Address: A. C., care LIVING CHURCH.

EXPERIENCED ORGANIST CHOIRMASTER of exceptional ability, desires immediate position, or temporary work. Fine player, expert trainer and conductor. First-class references and testimonials. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee.

FRENCH LADY, who has command of several languages, and has travelled extensively, wishes to conduct a party through Europe or the Holy Land, or act in the capacity of companion, nurse, or courier for a person travelling alone. Address: M. L., 2121 Talbot Ave., Indianapolis, Ind.

WANTED—By clergyman's daughter, with training and experience, position as teacher in Church school, in West or Middle West; or would travel as tutor. Address: H., care LIVING CHURCH.

POSITIONS OFFERED.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

INCREASE YOUR INCOME, serving the Church. Write: ANCHOR PRESS, Waterville, Conn.

CHOIR EXCHANGE—Churches paying \$750 and upwards can have the finest organists in the country to select from by writing to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Soundly equipped men and women from \$300. Telephone: 3449 Chelsea.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; \$900 and excellent rooms. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

FINEST ACCOMMODATIONS; large outside rooms and bath; on car-line direct to Exposition grounds; select location; \$1.00 per day. Reference: Rev. E. W. Cowling. Mrs. J. J. OTTLEY, 109 Main St., Berkley Ward, Norfolk, Va.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of \$500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. MOWBRAY & Co., Ltd., Church Publishers and Printers, at 34 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

RETREAT FOR CLERGY AT HOLY CROSS, WEST PARK, NEW YORK.

The Rev. Father Waggett, S.S.J.E., will conduct a Retreat for Clergy at Holy Cross, September 9-13. The number of rooms being limited, those who may desire to attend are asked to notify the Guest Master, O.H.C., before September 1st, when the necessary information will be sent. There will be no charge; contributions towards the expenses of the Retreat may be placed in the alms-box.

All who attend the Retreat will be expected to conform to the observance of silence throughout the entire period of three days.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxillary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

VALLEY FORGE.

Rectors, superintendents, and teachers are asked to give an offering on the Sunday before or after July 4th, for the completion of the Washington, Memorial Chapel. Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for circulars.

ST. ALBAN'S CHURCH, VICTIM OF A THIRD STORM.

On the evening of June 1st, the little chapel used by the congregation of St. Alban's mission (colored) Key West, Fla., was hurled from its foundation by a storm, receiving damages amounting to a sum between \$150 and \$200. St. Alban's is a struggling mission, having only fifteen adult communicants. This has come to them, therefore, as a severe calamity and a decided setback to their work.

Please send something to assist in the work of restoring the church to its former condition. Whatever you send will be highly appreciated by the congregation. Remit to the Rev. M. E. SPATCHES, priest in charge, Key West, Fla.

Referenc: the Bishop of Southern Florida, Orlando, Fla.

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to \$500 to sick and old without waiting for age to begin, and does not cease with death, but goes to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. McCCLURE, Assistant Treasurer,
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase is offered.

BOOKS RECEIVED.

THE FRANKLIN PRESS CO. Petersburg, Va.

The Analytics of Church Government. By Rev. Robert Woodward Barnwell.

THE PILGRIM PRESS. Boston.

The Teachings of Jesus in Parables. By Rev. George Henry Hibbard.

THE MACMILLAN CO. New York.

American Social Progress Series. *Standards of Public Morality*. By Arthur Twining Hadley, President of Yale University. The Kennedy Lectures for 1906, in the School of Philanthropy, Conducted by the Charity Organization Society of the City of New York. Price, \$1.00 net.

HILLS & HAFELY, Ltd. London.

"Echoes of the Sanctuary." Devotional Thoughts for Every Day in the Year: Carefully Selected to Continue and Complete the Sabbath Influence of the Church. Compiled by Gretchen. With Prefatory Note by His Grace the Archbishop of York. Illustrated with Eight Photogravure Plates. Price, \$1.50.

PAMPHLETS.

Thirty-third Annual Report of Christ Hospital, 176 Palisade Ave., Jersey City, N. J. For the Year Ending December 31, 1906. Issue of 1907. Organized 1873. Incorporated 1874. Published by The Council of Christ Hospital.

St. Alban's School. A Church School for Boys. Knoxville, Ill. Year Book for 1907-1908.

Grafton Hall. School for Young Ladies. Fond du Lac, Wis. 1907.

ON THE HOLY SPIRIT.

St. Andrew's Cross says:

"This little volume" consists of six sermons preached during the Lent of 1906, with the following subjects: "The Temple of God"; "The Living Water"; "The Fire of God"; "The Breath of God"; "The Finger of God"; "The Unction of the Holy One." Bishop Hall is always very clear, very direct, and deeply spiritual. Most people unfortunately have a very dim and hazy idea about the personality of the Holy Spirit. Bishop Hall's book will give one some very definite and clear-cut ideas as to the place and work of the Holy Spirit."

*The Work of the Holy Spirit. Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. 8x5. pp. 88. Milwaukee: The Young Churchman Co. 95 cents net, postpaid.

THE CHURCH AT WORK

MEMORIAL WINDOW TO A HEROINE.

A VERY TOUCHING service took place in St. Mary's Church, Montreal, June 9th, when two memorial windows were unveiled and dedicated in memory of the devoted teacher, Miss Sarah Maxwell and the sixteen little children who lost their lives in the Hochelaga School fire on the 26th of February last. The sermon was preached by the Very Rev. the Dean of Montreal, and the service was read by the rector of St. Mary's, the Rev. H. Jekyll. The inscription on the window in memory of Miss Maxwell was: "To the Glory of God and in loving Memory of Miss Sarah Maxwell, Principal of the Hochelaga Protestant School, who gave her life to save her pupils in the burning of the school building, February 26th, 1907." The service consisted of Matins and Communion. The windows were dedicated after the sermon.

BENEDICTION OF RECTORY.

A VERY INTERESTING ceremony took place on Wednesday, the 12th inst., when the newly completed rectory of St. George's, New Orleans, La., of which the Rev. W. E. Woodhams Denham is the rector, was blessed by Bishop Sessums. The congregation of this church is to be highly congratulated on the advancement that is being made in the building up of their parish. Steady progress is being made, as is evidenced by the erection of the rectory, which has greatly enhanced the value of the church property. At the beginning of the year the wooden structure which had for many years been used as a place of worship, was pulled down, and upon the site the present commodious house was erected. It is a picturesque, yet compact house, with every modern convenience. The ceremony took place in the presence of most of the vestrymen and their wives, and Bishop Sessums made some very pleasing and encouraging remarks on the efforts which had been made to provide a home for the rector of the parish. The Hon. Walter Guion replied on behalf of the vestry, expressing the satisfaction it gave him at being present on such a happy occasion.

After this, refreshments were served and some music enjoyed, and altogether a happy evening was spent in starting off the further work in this decidedly uptown parish.

BISHOP COLEMAN'S MOTIVES ASSAILED.

THAT PART of Bishop Coleman's Convention address which touched upon local option, has been dissented from by the Methodist Protestant minister at Reliance, the Rev. J. Franklin Bryan, whose sermon for Sunday, June 9th, is published in the *Evening Journal* of Wilmington, as a great sensation. Commenting on the Bishop's frank admission that he had not yet come to a decision *pro* or *con* in the matter, this minister proceeds to insinuate that the Bishop's constituency are overwhelmingly liquor men; and three of his conclusions as to the Bishop's general capacity, spiritual attainments, and moral courage, are really too abusive and insulting for either utterance from the pulpit or publication in the press. As the Bishop's course has been commended, even in unfriendly quarters, and his conservatism has been warmly supported in the editorial columns of others of the leading newspapers, he is not greatly in danger of being misunderstood.

COLUMBIA UNIVERSITY DEGREES.

AT EACH commencement of Columbia University the General Theological Seminary is well represented by men who take higher degrees. This year the degree of Master of Arts was conferred upon the following men: Howard C. Ackerman (Philosophy); Lucius A. Edelblute (Political Science); John C. McKim (Latin); John H. Nolan (Philosophy); Andrew E. Scott (Greek); Hugh D. Wilson, Jr. (Philosophy).

GRACE CHURCH, GALVESTON.

AT GREAT EXPENSE of money and labor, Grace Church, Galveston, Texas, has been raised to the grade established by the city authorities. What the undertaking must have been can be estimated by looking at the photograph taken before the blocking was removed. A solid foundation is being put

to make known these resolutions to all employers of labor and their employees, as far as possible by direct communication, and also through the public press, and that they especially so make them known to all corporations in the securities of which this Convention is interested.

WOMAN'S AUXILIARY IN MILWAUKEE.

THE WOMAN'S AUXILIARY held a special sectional meeting at Lake Geneva, June 11th. Nearly one hundred women were present, delegates from seventeen branches. Nine out of town branches were represented and eight from Milwaukee. The party was met at Springfield with automobiles, busses, and carriages, driven through the beautiful country to Lake Geneva, where a bountiful luncheon was served.

The afternoon meeting was opened with a



GRACE CHURCH, GALVESTON, TEXAS.

under the church, and the blocks will be removed as fast as the work progresses. It was a great engineering feat to raise so heavy a building with so massive a tower, without injuring the structure, exterior or interior.

RESOLUTIONS ADOPTED BY THE CONVENTION OF MARYLAND.

WHEREAS, This Convention, in its standing resolutions adopted in 1883, expressed its earnest disapprobation of the increased disregard for the Lord's Day, commonly called Sunday; and

WHEREAS, The stress of modern life seems to compel many persons to work on Sundays, therefore be it

Resolved, That the members of this Convention exert their influence to persuade all corporations and other employers of labor to reduce to the lowest possible point of necessity all secular work on Sundays; and to see that all persons necessarily employed on that day be given some other day in every seven for a day of rest.

Resolved, That a committee of three be appointed by the Bishop, whose duty shall be

missionary hymn, Bishop Webb made a stirring address, the Rev. H. C. Boissier of Jamesville told of missionary work in the diocese, followed by the Rev. Elijah Edson, now of Elkhorn, who was at one time stationed at Point Hope, Alaska, while Dr. Driggs took a vacation. It was an inspiration to hear him. Mrs. Moore, diocesan president, gave a description of the work done by the Auxiliary, in her enthusiastic, earnest manner, and all felt it a privilege to have been there.

After the meeting tea was served, and another red-letter day added to the calendar of the Woman's Auxiliary.

The offering, amounting to \$25, was for the Bishop's contingent fund of the diocese.

IMPORTANT ACTION OF THE SYNOD OF TORONTO.

THE DIOCESAN SYNOD opened with the usual service in St. James' Cathedral, Toronto, June 11th. At the business session in the afternoon, the Rt. Rev. Arthur Sweatman, Archbishop and Metropolitan and Primate of All Canada, presided. The Archbishop, in his charge, strongly condemned the costly amusements that were the fashion of the day, and extravagant expenditures on

autos and pretentious houses. In England, he said, there was more money expended on golf balls alone than was given to missions. The venerable prelate made an earnest appeal for assistance. A Coadjutor to help him was out of the question, he said, as there was no provision made for his maintenance; but Bishop Reeve of Athabasca was willing to assist at a salary of \$2,000 and his travelling expenses. He hoped that this proposition would be approved by the Synod. There was an animated discussion on this question at the second day's session, June 12th, so much so that the Hon. S. H. Blake declared that the Synod was mob-like and noisy. The discussion was as to whether a Coadjutor should be elected or whether the Archbishop should receive the assistant for whom he asked, as the election of a Coadjutor would settle the question of succession. The majority declared for the proposal of the Archbishop by a vote of 133 to 80. The assistant will be Bishop Reeve of Athabasca and MacKenzie River.

WOMAN'S AUXILIARY IN WESTERN NEW YORK.

THE JUNE MEETING of the Western New York branch of the Woman's Auxiliary met in St. John's Church, Mount Morris, June 5th and 6th. A missionary meeting was held on Wednesday evening, Bishop Walker, the Rev. Wm. A. Stirling, rector of the parish, and the Rev. Walter Clapp of Bontoc, P. I., being the speakers.

Mrs. T. T. White, the United Offering treasurer, reported a total of \$3,674.52 in bank, of which sum \$108.04 was accumulated interest. She expressed the hope that the September collection would bring the amount far beyond that given by this branch at the last triennial. Miss Lyon, corresponding secretary, reported that, of the ninety-seven working branches, eighty-seven had sent out boxes of the aggregate value of \$6,383.26. Four new branches have been formed and two or three have resumed work.

Miss Hart reported forty-nine branches in the Babies' Branch.

Miss Alice Cook, home on furlough from Hankow, spoke at length on the situation in China, and made an eloquent plea for volunteers for the work in that great country.

The first business of the afternoon session was the passing of a resolution, making the pledge to Cape Mount, Africa, a permanent memorial to the late Mrs. Helen M. Halsey, former president of the Auxiliary.

Several new branches and new Missions study classes have been formed as the direct result of these district meetings.

DEATH OF AN OREGON PRIEST.

THE REV. THOMAS N. WILSON, sometime priest in charge of the pro-Cathedral of St. Stephen the Martyr, Portland, Oregon, died very suddenly in the city of Tacoma, Wash., where he had but recently gone for his health. His remains were brought to Portland for burial. The funeral took place in Trinity Church, Bishop Scadding and Dr. A. A. Morrison conducted the service, and the clergy of the city acted as pallbearers. An invalid widow is left to mourn his loss. Mr. Wilson died at the age of 69 years.

NEW CHURCH FOR DECATUR, ALA.

THE MEMBERS of St. Paul's Church, Decatur, Ala., are to erect a new church building, the work to commence at once and to be completed as soon as possible. The building, together with the furnishings, is to cost about \$15,000. While St. Paul's is one of the oldest parishes in the Decatur, they have not had services here for some time. When the new church building is erected, however, regular services will be held.

GRACE CHURCH, PLAINFIELD, N. J., CONSECRATED.

IN THE PRESENCE of a large gathering of the clergy and laity of the diocese, Grace Church, Plainfield, N. J., was consecrated on Saturday, June 15th, by Bishop Scarborough. The church is a beautiful stone structure on Seventh Street and Sycamore. The church property extends on Sycamore Street through to Sixth, and back of the church edifice is a large and beautiful parish building, also of stone. In the consecration the Bishop was assisted by the Rev. Dr. W. H. Neilson and the Rev. Dr. H. H. Oberly as epistoler and gospeller. The instrument of donation and the sentence of consecration were read by the rector, Rev. E. Vicars Stevenson. The Rev. Charles Fiske of Somerville, and the Rev. C. L. Cooder, D.D., and the Rev. R. W. Trenbath read Morning Prayer, while the sermon was by the Rev. E. M. Rodman, rector emeritus of the parish. Musically the ser-

THE BERKSHIRE CONFERENCE.

REGISTRATIONS for the Berkshire Conference at North Adams, Mass., July 6th to 21st, and the Laymen's Union Assembly at the same mountain resort on July 19th and 20th, are now sufficiently numerous to make certain that the meeting will be a success. Marked local interest is felt, and a strong North Adams committee is working in its behalf. Through the Church an impression seems to have gained ground that these Conferences are hereafter to be for men. In consequence, women are asking if they may come.

Efforts are making to interest men in the missions of the Church. Hence stress is laid in announcements upon the importance of men attending. But the Conference is, in all its parts, for women as well as for men. Some clergy are asking if they may come. The reply is that nothing is planned by laymen that may shut out their rectors and other clergy. An unusual feature of the



GRACE CHURCH, PLAINFIELD, N. J.

vice was splendidly rendered, Matins, festal *Te Deum* being sung in Matins and the service of Holy Communion being Gounod's *Messe Solonelle*. After the service a luncheon was served on the church lawn to the visitors and parishioners, some hundreds of guests being present.

Grace Church is 55 years old, and this is its second church building. The first services in Plainfield were held in 1852 by the Rev. Philemon E. Coe, who also gave the money to erect the first church, the corner-stone of which was laid in July, 1854. Twice this building was enlarged, and in 1876 the new site was purchased and the church re-erected there and again greatly enlarged. In 1892 the present church was erected. It was opened for services on Easter Day of that year. A debt then remained of \$15,000. Under the Rev. Mr. Rodman, then rector, the church was completed and the debt reduced to \$8,000. Five years ago Mr. Stevenson became rector. More land was then purchased, a \$25,000 parish house built, and nearly paid for, and this year the payment of the debt on the church was effected, giving the parish one of the most complete plants in the diocese. Meanwhile the nine communicants of 1852 have become 605, numbered in over 400 families. There is also a large colored mission, a prosperous Sunday School, an industrial school, and many parochial activities.

meeting this year will be the larger representation of Western laymen. It is now certain that Chicago, Detroit, and a number of principal Middle West cities will have men there. Women are coming from some of these cities also. The Woman's Auxiliary is to have half a dozen diocesan presidents there, and the Girls' Friendly Society officers will be well represented.

There are ample accommodations, at moderate rates. Information may be had on application to the Seabury Society, 23 Union Square, New York.

DIOCESAN SYNOD OF OTTAWA.

THERE WAS a good attendance of clerical and lay delegates at the first business session of the diocesan Synod of Ottawa, Canada, which opened in the Lauder Hall, Ottawa, June 11th. Bishop Hamilton in his charge referred to the lamented death of the late Archbishop Bond.

Bishop Hamilton said the difficulty of obtaining clergy was increasing. Never in his episcopate had he found the supply so short.

The annual reference to the scanty clerical incomes was emphasized by an appeal to those parishes helped by the mission fund to take upon themselves a greater share of the stipend. Those stipends amounting only to \$600 were too small.

The number of those confirmed during

the year was 860, of which 120 were brought up outside the Church of England. The announcement was made of the appointment of the Rev. A. Elliott, rector of Carleton Place, as a canon of Christ Church Cathedral, Ottawa.

The Bishop expressed his strong approval of the movement for the keeping of Empire Day. He also announced the coming visit of the Bishop of London. In connection with the discussion of the report on the state of the Church, Mr. G. C. Smith, delegate from Cornwall, declared that the need of the day is that the Church shall take a more active part in political matters. The Church should, he thought, endeavor to exert an influence in the choice of members of both the Federal and Provincial Parliaments. He hoped that an effort would be made by the Anglican Church to help purify the political and commercial atmosphere.

THE REV. S. B. BLUNT AND HIS CANDIDATES.

LAST November, THE LIVING CHURCH gave a photograph of the rector of St. Peter's Church, Chicago, and his seven candidates for holy orders. It was thought at the time to have been a very remarkable group, as it

comer, and is now curate of St. James', Chicago.

The Rev. Lyford Paterson Edwards, B.A., was baptized and prepared for Confirmation by the present rector. He is a graduate of the University of Chicago, and was graduated from the Western Theological Seminary this year, and was admitted deacon on June 23d, 1907.

Mr. George John Zinn, B.A., was originally preparing for the German Reformed ministry. He was baptized and prepared for Confirmation by the present rector; is a graduate of Heidelberg College, Ohio; graduated from General Theological Seminary, '07; now travelling abroad, and will be admitted deacon in the autumn.

The Rev. Gerald Cornell was received to the Redeemer from the Cathedral, Fond du Lac, and was a regular communicant of Redeemer parish, was graduated last year from the Western Theological Seminary, ordained to the priesthood last December, and is now rector of Menasha, Wis.

Mr. George Flavel Danforth, Ph.B., was formerly a Presbyterian minister. Hypothetically baptized and prepared for Confirmation by the present rector, on Passion Sunday, 1907; has been accepted by the

presented a beautiful brass altar cross, thirty inches high, in memory of her father, James Starkey. The cross is the work of W. & E. Schmidt of Milwaukee, Wis. Mr. and Mrs. Edward Daw gave a pair of brass eucharistic candlesticks thirty-two inches high, with medallion head of Christ in bas-relief on each of the three sides of the base. The inscription reads: "To the Glory of God, and in Loving Memory of their daughter, Ruth —by Edward and Laura Daw." The rector's wife presented a pair of adjustable, seven-branch candelabra in brass as a memorial to her father. They are inscribed: "Given in Memory of her father, John Anderson, by Lilian Anderson Bagnall."

CORNERSTONE LAID AT GRANBY, P. Q.

HIS LORDSHIP, Bishop Carmichael, visited Granby June 11th, the festival of St. Barnabas, for the purpose of laying the corner-stone of the new St. George's Church.

The day's proceedings commenced with a celebration of the Holy Communion in the parish hall at 8 A.M. At 11:30 A.M. the wardens, sidesmen, building committee, and visiting clergy, together with the rector of the parish, the Rev. Canon Longhurst, S.T.L.,



THE REV. S. B. BLUNT AND HIS CANDIDATES.

is so rare to find any one parish contributing so large a number of candidates. The fact of showing the picture, however, stirred up a great interest, and a month later we printed a picture of a group of clergy and candidates from St. Simeon's Church, Philadelphia. The rivalry in this good work still goes on, and we to-day present the picture of the rector of the Church of the Redeemer, Chicago, surrounded by six of his candidates, three of whom have already been ordained.

A great deal has been said of late in regard to the scarcity of candidates for holy orders. After all, is not the fault with the clergy themselves? These three notable cases show what can be done by the clergy working earnestly in that direction.

Of the group here given, the Rev. Robert Arnold Chase, B.A., B.D., is a graduate of the University of Pennsylvania and the Philadelphia Divinity School. He was in course of training when the present rector came to the Redeemer. He is a son of the lay founder of the parish, Mr. Henry Thurston Chace. He was ordained to the priesthood last De-

cember, and will be admitted deacon in the late autumn.

Mr. Walter Pond, one of the Redeemer boys, is a candidate for holy orders, and in course of preparation at the University of Chicago, where he will shortly proceed to the degree of B.A.

Mr. Henry Lodge, whose picture is not included in the above cut, is deacon in charge of Holy Nativity Church, Longwood, Chicago. He will be ordained to the priesthood within a few weeks. Though never a member of the Redeemer, his papers have all been signed by the rector of the Redeemer, who also presented him for deacon's orders.

MEMORIALS IN ST. ANDREW'S, CLEVELAND.

SEVERAL valuable memorials have recently been placed in St. Andrew's Church, Cleveland, Ohio (Rev. Robert W. Bagnall, rector), which have added greatly to the beauty and dignity of worship in that rapidly growing congregation. Mrs. Julia Starkey Stanley

and the Bishop, formed in the parish hall and went in procession to the northeast corner of the foundation of the new building, to the strains of the *Marche Pontificale*, rendered by the organist and a brass quartette of the Granby brass band.

The Bishop then performed the ceremony of laying the corner-stone according to the accustomed ritual of the Church of England, in the presence of a large and representative gathering of citizens and visiting friends, the choir and people joining heartily in the responsive service and the singing of the hymns. A silver trowel, bearing an appropriate inscription, was presented to the Bishop by the rector, His Lordship using it to spread the mortar for the stone and to seal up the metal box containing the usual documents which were deposited in the stone.

The building is to be a species of collegiate Gothic, of brick and stone construction, built cruciform, with pillars and clerestory, and with tower on the northeast corner; nave 70 feet in length; choir and sanctuary 35 feet; seating capacity, 320.

TABLET UNVEILED.

ON SUNDAY morning, 9th inst., a beautiful tablet of marble, in memory of the late Rev. Francis Peck, was unveiled in Calvary Church, Bushwick Avenue, Brooklyn, N. Y., of which the Rev. Jno. Williams is rector. The Rev. Mr. Peck was rector of Calvary Church from 1860 to 1882, and is affectionately remembered by the older members of the congregation. The tablet is the gift of his son and daughter.

KING EDWARD'S GIFT.

A PRESS CABLEGRAM from London says: "The Bible which King Edward sends as a gift to the Bouton Episcopal Church at Williamsburg in commemoration of the tercentenary of the establishment of the Anglican Church in Virginia, is bound in red niger leather, with decorative treatment of interlaced lines tooled in gold.

"The doublures and fly leaves are of undyed Levant morocco. The clasps are of gold. The dominant design on the front cover is a cross, accompanied or surrounded by conventional symbols of the Christian faith and the four Evangelists. On the front and back doublures are the arms of the King and of the United States respectively. On the back are the arms of Virginia. The following inscription, tooled in gold on an inlaid red niger panel, appears on the front fly leaf:

"This Bible is presented by His Majesty, King Edward VII., King of Great Britain and Ireland and Emperor of India, to the Church of Bouton, Va., a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witnesses to the oneness of our peoples.

"The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith of our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good will among men. MCMVII."

CHURCH DEDICATED.

CHRIST CHURCH, Slatington, Pa., in the diocese of Central Pennsylvania, the cornerstone of which was laid in October last, was consecrated by Bishop Talbot the first week in June. The land was donated by Mr. and Mrs. James L. Foote. The structure is Gothic in design, built of cement brick with rubble stone basement, and slate roof. The total cost of the building with furnishings was \$10,000. The chancel window was presented by Mr. James L. Foote in memory of his wife, as it was through her efforts during her lifetime that the church is now a reality. The altar candlesticks were presented by Archdeacon Radcliffe, also in memory of Mrs. Foote. The congregation now numbers 46 communicants; there were only six when services were started in December, 1900. The church is a very beautiful one and has a fine location on the hill overlooking Lower Slatington.

A CHURCH WEDDING.

A MARRIAGE of unusual interest was solemnized in the Church of St. John Baptist, Clarendon, Texas, June 5th, the Rt. Rev. A. C. Garrett, Bishop of the diocese, officiating. The contracting parties were Miss Bessey Chamberlain and Mr. I. W. Carhart, Jr. Mr. Carhart has been for three years a faithful and efficient lay reader, and at all times a zealous worker in all that has tended to the upbuilding of the mission. The occasion of the marriage was made doubly happy by the presence of the beloved and honored Bishop, who is truly a "Father in God" to his people. The chancel, beautiful with its

costly and precious memorials of departed saints, was lavishly adorned with white roses and festoons of smilax, the gift of the Woman's Guild. Among the wedding gifts was a handsome chiffonier, presented by the congregation as a token of appreciation of the labors of their lay reader. The following letter of acceptance was sent:

"MY DEAR FRIENDS:—Your beautiful gift will be greatly appreciated in my new home. Apart from its intrinsic value, it will remind me of the love and kind consideration of the friends with whom the better part of my life has been spent. The memory of the time wherein we took sweet counsel together and walked unto the house of God in company, will always be a joy and an inspiration in the days to come."

NASHOTAH'S NEW ALTAR.

THE BEAUTIFUL new altar in St. Sylvanus' chapel, which is the gift of Mrs. Mary Stillson of Philadelphia, an aunt of the Rev. Professor S. W. Fay of Nashotah's faculty, was completed and put in place just in time for commencement. The altar, which is of dark, hand-carved oak, is fifteenth century perpendicular Gothic in style. The reredos holds places for seven statues, not yet in



NEW ALTAR IN ST. SYLVANUS' CHAPEL.

place. They, too, will be of oak, hand-carved and will represent St. Mary the Virgin, who will occupy the central place; St. Ignatius of Antioch; St. Alphege of Canterbury, martyrs; St. Athanasius and St. Ansel, theologians; and St. Dunstan and St. Alexis, religious. They represent both the Eastern and Western Church. In the door of the tabernacle is a beautiful piece of malachite, set in silver. The cost of the altar was \$1,000.

THE INTERNATIONAL BROTHERHOOD CONVENTION.

THE PROGRAMME for the International Convention of the Brotherhood of St. Andrew, to meet in Washington, D. C., September 25th to 29th, contains a new feature not heretofore tried at Brotherhood conventions, wherein it is provided that on each morning, except on the last day of the Convention, Sunday, there be "a meeting for prayer," to last about forty-five minutes. At former conventions of the Brotherhood devotional meetings of a more informal character have proved most successful and helpful, and it is believed that these services will produce a deep spiritual tone throughout the sessions of each day. The services will be led by capable leaders. For the first one,

on Thursday, September 26th, the leader will be Bishop Tuttle and the subject, "The Joy of Worship." On Friday morning, the Rt. Rev. Edgar Jacob, Bishop of St. Alban's, England, will be in charge of the prayer service, and he will conduct it from the subject, "The Joy of Service." The Most Rev. Enos Nuttall, Archbishop of the West Indies, will be the leader on Saturday morning and his subject will be "The Joy of Sacrifice." This latter topic will be most appropriate as it will thus follow the annual celebration of the corporate Communion. Bishop Anderson of Chicago and Mr. James L. Houghteling, the founder of the Brotherhood, will conduct on Wednesday morning a preparatory devotional conference for the Convention speakers.

It has been definitely decided to hold the business sessions of the Convention in Continental Hall of the Daughters of the American Revolution building. In the building are also commodious quarters for the various conferences, registration, and general headquarters. The great open-air mass meeting to be held on Sunday afternoon of the Convention, on the grounds of the Cathedral of SS. Peter and Paul, at which the principal address will be delivered by the Rt. Rev. A. F. Winnington-Ingram, Lord Bishop of London, promises to be a memorable occasion.

The various passenger associations, with the exception of the Southeastern Passenger Association, which includes the territory south of the Ohio and Potomac and east of the Mississippi Rivers, have granted an extension of return limit on all tickets to October 26th, which will enable those attending the Brotherhood Convention to also attend the General Convention at Richmond, or the Jamestown Exposition. Tickets from the territory covered by the Southeastern Passenger Association will be sold at one fare for the round trip, with limit good to leave Washington not later than September 30th, and on return trip holders of tickets routed via Richmond will be permitted to stop off at that point up to and including November 15th, by depositing tickets with special agent and payment of a fee of one dollar a ticket.

THE COMMEMORATION AT STRATFORD, CONN.

THE COMMEMORATION of the two hundredth anniversary of the founding of the Church in Connecticut, was held in the oldest parish in the diocese, Christ Church, Stratford, Wednesday, June 12, 1907.

The was an intercessory celebration of the Holy Communion, at 7:30 A. M. The Bishop of Western Massachusetts was celebrant, and also administered Confirmation to one person at the request of the Bishop of the diocese.

At the later Eucharist the Bishop of the diocese was celebrant. The pastoral staff presented by the Scottish Church to this diocese in 1884, was borne by the chaplain, the Rev. Samuel R. Colladay, of the Berkeley Divinity School.

After the processional, Hymn 311, a festival *Te Deum* was rendered, the same sung at the Coronation of Edward VII.

The choir consisted of seventy voices, selected from the choirs of New Haven and Bridgeport, under the direction of the Rev. Louis N. Booth of Bridgeport, Archdeacon of Fairfield.

The portion for the epistle, Genesis xiii. 14-18, was read by the Bishop of Pittsburgh, and the gospel, St. Matt. xxviii. 16-20, by the Bishop of New Jersey. The sermon was delivered by the Rev. Samuel Hart, D.D., D.C.L.

An address followed, by the Bishop of New York, "New York and Connecticut."

The Bishop was assisted in the Holy Communion by Bishop Potter, the Rev. Drs. Seymour, Hart, and others.

After lunch, a commemorative session of the Convention was held. The processional,

Hymn 493, was followed by the Lord's Prayer, and Collects. There succeeded an address of welcome from the Rev. N. Ellsworth Cornwall, M.A., rector of the parish, who said, in part:

"In behalf of my people and with personal pleasure I bid you welcome to this old town of Stratford, historically interesting to every American citizen and doubly so to every American Churchman.

"Settled in 1639, Stratford is the ancestral home of many of the families of our land, and her children's children, scattered far and wide, look back to her with filial interest and affection. But to the sons and daughters of the Church, whether connected here by ties of family or not, she should be one of those sacred shrines to which the thoughts and steps of the faithful often turn, her name more and more honored as the years roll by."

The Bishop, in response, said:

"It becomes my pleasant duty to respond to the courteous welcome of the rector of this parish. It is the mother parish of this old diocese. That, however, with all the years in number she still has life and strength. There is evidence in the fact that a few weeks since it was my privilege to confirm in this rural parish a class of 40.

"On our 200th anniversary it is a pertinent question: What did this Church in her coming here bring with her for Connecticut? We can now only glance at certain things she brought. First the principle of continuity with the past and the appeal to history, in other words, the historic conception of Christianity now so largely recognized. Second, a certain reverence and restrained sobriety of religious feeling. These characteristics later on amid the excitements and disorder that attended the 'great awakening,' marked the old church as a refuge therefrom unto which many resorted and found peace.

"A third characteristic of the Church whose coming here we commemorate is that while maintaining for faith the things which belong to faith she also conceded the freedom of things which belong to freedom. Thus she brought what I may call a reasonable temper and tone of theological thought which presented a contrast to the rather hard and sometimes tyrannous theology long dominated in New England. In another age when the natural reaction from that theology came here in Connecticut in this church many souls threatened with shipwreck of their faith found the haven where they would be. Thus I should explain the fact that while Unitarianism made such headway hardly in Massachusetts, here in Connecticut it took only the slightest hold. Here had been provided another way of escape from Tritheism and Calvinism."

This was followed by historical papers—I, "The Church in Connecticut in the Eighteenth Century," by the Rev. Joseph Hooper, M.A., rector of the Church of the Epiphany, Dunham; II, "The Reverend Samuel Johnson, D.D., and His Contemporaries," by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, for many years an honored parish priest of this diocese.

After the singing of Hymn 487, the third paper was given, "The Lay Pioneers of the Church in Connecticut," by Hon. Frederick J. Kingsbury, LL.D., sometime treasurer of the diocese.

Here followed an address by the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey. After singing of Hymn 491, The "Church's One Foundation," addresses were made by Arthur Twining Hadley, LL.D., President of Yale University; "A Greeting from Columbia," by Professor William A. Dunning, LL.D.; "Massachusetts and Connecticut," by the Rt. Rev. Alexander Hamilton Vinton, D.D., Bishop of Western Massachusetts. The Bishop Coadjutor of New Hampshire came with greetings from that diocese and from its Bishop, once a professor in Trinity College.

A delegation brought greetings from the General Association of the Congregationalists of Connecticut, at the 198th annual session, held the day before at New Haven.

Letters were received from many Bishops and clergy, including the Bishops of London, Maryland, and California.

The final paper was given by Mr. Burton Mansfield on "The Duties and Privileges of Laymen."

The Bishop of Rhode Island was to have also spoken, but he was forced to take an early departure. The closing hymn was 520, followed by prayers and benediction by the Bishop.

To come to an end, a red-letter day for the Church in Stratford. The weather was ideal, and a large number of the clergy and laity were in attendance. Abundant hospitality was tendered by rector and people, who are to be congratulated on the outcome of their efforts.

Above all to be congratulated on the prosperous condition of the venerable parish and the larger things of the future. "The Lord God be with them, as He was with their fathers."

DEATH OF DR. FRANCIS.

THERE DIED at West Roxbury, Mass., on Monday, June 7th, Valentine Mott Francis, M.D., in the 74th year of his age. Dr. Francis was graduated from the New York University Medical College in 1859. He was honorary vice-president for life of the Newport (R. I.) Medical Society, and vice-president of the Newport Historical Society, a life member of the New York Historical Society, and was connected with various other organizations. Dr. Francis was married in 1857, his wife dying four years later. In 1865 he was married to Miss Anna M. de La Roche. Dr. Francis was the son of the late Dr. John Francis of New York. He was a cousin of Mrs. Julia Ward Howe and of F. Marion Crawford. He was a resident of Newport, R. I., and was a devoted Church worker, having been vestryman of Trinity Church for many years. Of late years he has been conducting a mission on Prudence Island, Narragansett Bay, and had just completed the building of a little church there. He died at the home of his niece, Mrs. W. O. Pearson, West Roxbury, and the funeral services were held at Trinity Church, Newport, on the 10th inst.

CONSECRATION OF CHRIST CHURCH, LA CROSSE, WIS.

ON THE Third Sunday after Trinity, the Bishop of Milwaukee consecrated Christ Church, La Crosse, Wis. (Rev. C. N. Möller, rector). The church, which is the largest and finest in western Wisconsin, was built several years ago, but a debt of \$17,000 remained on it till now, when by great efforts the sum was raised and all made clear. It was also the fiftieth anniversary of the formation of the parish. While the see city of the diocese of Milwaukee is on Lake Michigan in the southern end of the state, La Crosse is nearly 200 miles west on the Mississippi River. If the Churchmen of the diocese recognized their responsibility, a new diocese of La Crosse would be formed.

MEMORIAL TO CHANCELLOR CARTER.

A LECTERN has recently been placed in the choir of the Cathedral of All Saints', Albany, N. Y., as a memorial of the late Chancellor Carter, from which the daily lessons at daily Matins and Evensong are to be read. There is a peculiar significance to this memorial, as Dr. Carter had always hoped that the daily offices might be said in the choir where the lessons could be heard to better effect than when read in the nave.

The lectern is of oak, exquisitely carved

after a design drawn by the architect of the Cathedral to harmonize with the carving of the choir stalls. On it are placed two Marginal Readings Bibles (also memorials to the late chancellor), the one for the Old Testament, the other for the new Testament lectures. The lectern has the following inscription: "In Memory of George Galen Carter, D.D., Chancellor of this Cathedral, 1900-1904. 'And his delight was in the Law of the Lord, and in His Law doth he meditate day and night.'"

BLESSING OF NEW WINDOW AT ST. LUKE'S, CAMBRIDGE, N. Y.

ON FRIDAY MORNING, June 7th, the beautiful windows recently put in place in St. Luke's Church, Cambridge, diocese of Albany, were solemnly blessed with a thanksgiving and offering of the Holy Sacrament. In the great disappointment of the Bishop of Albany being unable, by order of his physician, from taking the service, and Bishop Nelson, from engagements already formed, unable to take his place, the Rt. Rev. The Bishop of Delaware kindly came to the rescue, making a hurried journey from his diocesan Convention in the extreme southern part of Delaware to do so.

At the appointed hour (10:30 A.M.) Bishop Coleman, vested in cope and preceded by cross-bearer, acolytes, and the Rev. Mr. Kroll and the rector, was met at the west door by the senior warden, bearing his staff of office—the staff copied from that in use in old St. Ann's Church Annapolis Royal, Nova Scotia. The procession stopped at the font, just within the doors, where the two largest windows have been placed. One has the picture of the Annunciation and the other that of the Baptism of our Lord. In the space between them a shrine, which for many years stood over the credence table, now replaced by a new one, has been fastened to the wall and in it hung a beautiful ikon or picture of the Blessed Mother holding the infant Saviour, the work of a Russian artist and the gift of Bishop Innocent and the Dean of the Cathedral of St. Nicholas, New York, Dr. Hotovitsky, who sent a telegram of greeting on the day of the service.

Here the Bishop's blessing was invoked upon the new windows in the church, with special mention of these three pictures as in reverent honor of our Blessed Lord and the Blessed *Theotokos* and in devout reparation for all dishonor to the Incarnation, and Virgin Birth of our Saviour or His Blessed Mother, ever Virgin. After the office for blessing of windows in the Priest's Prayer Book, while Hymn 299 was sung by the choir, the procession continued to new and very beautiful carved Litany desk where again the Bishop's blessing was asked upon it, upon the Church Catholic, and upon the donors. Proceeding to the altar during the chanting to Gregorian tone of Psalm cxii. as *Introit*, the Bishop began the Holy Communion, the Rev. Mr. Kroll acting as gospel-er and the rector as epistoler and serving. After the Gospel, Bishop Coleman preached a masterly defence of the Catholic Faith, with all his old-time fervor and eloquence denouncing reverently, but in the forcible words of St. John, denials of the Mystery of the Incarnation, and condemning apologists for such error. He then, sitting in his chair, confirmed, one by one kneeling before him (as do the Bishops of our own diocese) the candidates for Confirmation, four adults, after the *Veni Creator Spiritus* had been solemnly sung over them by the Bishop and those present responsively.

During the singing of the offertory, assuming the festal eucharistic vestments in place of the cope, the Bishop then concluded the offering of the Holy Eucharist, giving the confirmed their first Communion. The altar super-frontal, pulpit, antependium, and chalice veil were of cloth of gold, beautifully

harmonizing with the dull gold and crimson tapestry of the sanctuary. Vases and fragrant white lilies and choice roses adorned the altar, while the soft light that streamed through the jeweled glass of the windows gave effect as never before to the reflection of the many lights upon the altar gleaming on the general golden effect of all the mural decoration. Lights, blue candles also burned before the picture over the font, placed there to be lighted whenever there is a Baptism, the better to emphasize the truth which the Bishop of Albany has recently reminded the clergy is sometimes too much overshadowed that there are two great sacraments "generally necessary to salvation."

Altogether the day was a very happy and cheering one for St. Luke's, and the pleasure expressed by Bishop Coleman in being present fifteen years after he had taken a similar service in the parish at the opening of a new chancel, was heartily reciprocated by people and rector in having him with them.

A UNIQUE SERVICE.

ON MAY 28th, the Bishop of Cuba, accompanied by the Rev. Mr. Colmore, left Matanza and went on to Macagua mission, under the direction of Mr. Diaz. Here the Bishop baptized the baby of Dr. Himely, in the same room in which, 45 years ago, Dr. Himely himself was baptized. Then mounting horses they went some distance into the country, to the place where the services are held. This work here is distinctly among the "guajiros" or country people. In the neighborhood were but two buildings, a store, and a school house. Over the latter the Cuban flag was flying. This, the Bishop was informed, was the "aviso" or notice that there would be a service there that night. The store was used as a vesting room, and between it and the schoolhouse had been erected a cloister of palms, through which the procession passed to the service. The schoolhouse had been fitted up in a very Churchly way, with an altar of Spanish cedar. In the first part of the service, Mr. Diaz baptized three children. The house was more than full, with a congregation of about 250 or 300 Cubans. Some of them had come five or six miles on horseback to attend this service. At the time of the confirmation, the Bishop asked Mr. Diaz how many of the people wanted to be confirmed. "They all want to be," was the reply, "but only thirty-one are prepared." So that was the number confirmed at this time. The crowd was so great on the outside of the building that it extended to the railroad on one side, and across the street on the other. Mr. Diaz has baptized thirty-eight here and presented this class of thirty-one for Confirmation, since the beginning of this year.

In this class were seventeen members of the great Mondejar family. Senor Mondejar is the greatest man of all this neighborhood, and when Mr. Diaz first began his work here he, with Senor Cardenas, who owns the store, made a tremendous fight against him. Mr. Diaz reasoned with them "out of the Scriptures" and Church history, and "so mightily prevailed the Word of God against them" that both were confirmed at this time.

NEW THEOLOGICAL SEMINARY OF HAVANA.

ON WEDNESDAY, June 5th, was inaugurated what is undoubtedly the most important undertaking of the work in Cuba since the ordination of the Bishop—that of a theological seminary for the training of candidates for holy orders.

At the call of the Bishop the following clergy assembled at the Bishop's residence for this purpose: The Rev. A. T. Sharpe, the Rev. C. B. Colmore, and Archdeacon Steele (the Rev. Esteban Morrell being absent because of sickness). The Bishop stated

the pressing need of an institution in Cuba in which it might be possible to instruct candidates for holy orders without the necessity of sending them to a seminary in the United States, involving great expense both of money and of time. He spoke of the fact that candidates going to the states would be under the great disadvantage of having to learn the English language before they could even begin their proper preparation, and said that the immediate needs of the work demanded that the instruction of candidates should progress as rapidly and as inexpensively as possible. He said that he could see no reason why this institution should not grow into a great school of the prophets which might be available, not only to Cuba, but to all Spanish America. He also called the attention of the clergy present to the fact that such an institution, involving the residence during term-time, so far as possible, of the candidates would afford an opportunity to inspire the coming ministry of the Church with the real genius of the Church, as would be impossible in any other way.

He then proceeded to appoint all the clergy present, together with Mr. Morrell, professors of the future seminary, of which he appointed the Rev. Mr. Sharpe, warden. At the request of the Bishop the various clergy selected for themselves the various chairs of learning which they would prefer to teach, as follows: Mr. Sharpe, Church History and Christian Evidences; Mr. Colmore, Church Polity and Pastoral Theology; Mr. Morrell (later), Homiletics and Exegesis; and Archdeacon Steel, Liturgies and Systematic Divinity.

It is expected that the seminary will open September 1st, in the house that is now being used for the school at Jesus del Monte, Havana. The school will not be discontinued, but some of the candidates will act as instructors while in residence.

It is expected that many of the clergy already ordained, will also avail themselves of the opportunity to attend the lectures.

G. F. S. AT SALT LAKE CITY.

THE ANNUAL gathering of the Girls' Friendly Society in the Salt Lake district took place at St. Mark's Cathedral, on the Second Sunday after Trinity. Five branches from the parishes and missions in Salt Lake City, as well as from Provo, were represented. The members, with their officers and associates, each branch carrying its distinctive banner, marched into the church, singing the Girls' Friendly hymn. The Bishop and nine clergymen were also in the procession. A brief service was held and several interesting addresses were made. Eight years ago a branch of the G. F. S. was started in the Cathedral parish with a membership of eight. Now the total membership is over ninety, and the outlook is most encouraging.

BISHOP POTTER LOST.

BISHOP POTTER got lost recently while trying to get to the Church of St. Andrew in Richmond, S. I. The Bishop, his chauffeur, his secretary, and his automobile got to St. George all right on the ferry, but from St. George to Richmond the chauffeur missed his way entirely. The annual meeting of the Archdeaconry of Richmond was due to begin its morning session, and Bishop Potter, who was to preside, despairing of his chauffeur's geographical sense while in Staten Island, asked a citizen if he could tell him how to get to St. Andrew's.

"I certainly can," answered the citizen. He got up in the seat beside the chauffeur, assuming command of the car's movements. Under his guidance the automobile drew up in front of St. Patrick's Church—the Roman Catholic Church which was endowed by Queen Anne. Bishop Potter knew that this wasn't the place, but the Rev. James P.

Byrnes, its pastor, agreed to direct Bishop Potter to St. Andrew's, and the Bishop finally reached his destination.

A THANK OFFERING.

AT ST. MATTHEW'S CATHEDRAL, Dallas, Texas, on the Second Sunday after Trinity, the Bishop of the diocese consecrated a new lectern presented by the Altar Guild, as a thank offering for the preservation of the life of Archdeacon Stuck of Alaska from a watery grave. Most of the members of the guild were presented for Confirmation by the Archdeacon when he was Dean of the Cathedral.

CONGRESS OF THE BRITISH DEAF MUTE ASSOCIATION.

THE TENTH biennial congress of the British Deaf Mute Association meets on July 30th, 31st, and August 1st, at Edinburg, Scotland. At the request of the vicar of St. Saviour's Church for Deaf Mutes, London, the Rev. F. W. G. Gilby, M.A., the honorary secretary of the Association, has invited the presence of the Rev. Austin W. Mann at the sessions. A convention of British teachers of the deaf will be held at the same time and place, and there will be a joint meeting on one of the days. The Rev. Mr. Gilby, who will be present, is the hearing son of deaf-mute parents; so he preaches both orally and manually. The Rev. Mr. Mann was made a member of the deaf-mute Association at London in 1897.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Two Receptions—Ordination Anniversary—Albany Cleric—Memorial at St. Paul's, Waddington.

THE WARDENS, vestry, and men's guild of the Church of the Holy Innocents, Albany, gave a reception to the Rev. and Mrs. C. O. S. Kearton, the new rector, on the 13th. A large company were present. Dr. Winnie, the chairman of the committee, read an address of welcome to the rector, promising loyalty and coöperation in the work. The rector responded in suitable words. Several of the clergy of the city were present and all enjoyed the occasion.

FIFTEEN years ago Wednesday, June 12th, the Rev. A. L. Fortin took up his duties as rector of St. Peter's Church, Brushton. In honor of this anniversary the congregation of St. Peter's tendered him and Mrs. Fortin a reception at the home of Mrs. Florence Brush on Tuesday evening of this week. About seventy-five members of the congregation were present to congratulate Rev. Mr. Fortin upon a successful pastorate of so many years. As a slight token of the esteem in which he is held he was presented with purse of \$25 in gold, Rev. Father E. G. Brice making the presentation in a well-worded address. Rev. Mr. Fortin thanked the people in well chosen words and then gave a short sketch of the 43 years he has been in the priesthood, over a third of which time has been spent in this parish. Mrs. Fortin was presented with two rugs as a slight token of the high regard the people have for her and her services in the Church work.

CALVARY CHURCH, Cairo (the Rev. C. T. Pfeiffer, rector), fittingly observed the fifth anniversary of his ordination by a Choral Celebration of the Holy Eucharist, the choir being assisted by several of his friends in the village. The service, being Foster's, was well rendered and about twenty-five of his friends were present, including a number from other affiliations. A purse of money was presented to him with the good wishes of the parishioners. He takes this occasion to thank his kind friends for their thoughtfulness.

THE CLERICUS of Albany and Troy met at St. John's rectory, Cohoes (the Rev. Dr. Sill, rector) on June 3d. There was a good attendance. The essay by the Rev. Seth A. Mills, on the subject, "The Present State of Religion," showed a hopeful spirit and encouraged favorable remarks from all present. The next regular meeting of the Clericus will be held on Monday, October 7th, at Holy Cross, Troy.

ST. PAUL'S CHURCH, Waddington, has just received a fine addition to its numerous memorials. The family of the late rector, A. C. Macdonald, have placed in the church a beautiful quartered oak credence bracket.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Woman's Auxiliary—S. S. Association.

THE WOMAN'S AUXILIARY held its annual session at the Chapter House in Denver, June 5th. The Rt. Rev. the Bishop celebrated the Holy Eucharist and the Rev. J. A. Trimmer of Greeley preached an able and most helpful sermon on missions.

The morning was passed in the discussion of the work of the Auxiliary in all of its departments. The meeting was enthusiastic and many helpful points were given in the methods used in the various parishes of the diocese. Luncheon was served in the crypt at 1 o'clock to all delegates and visiting clergymen.

After luncheon a business session was called, at which, after the reading of reports, the following officers were elected: Hon. President, Mrs. J. F. Spalding; President, Mrs. C. S. Olmsted; Vice-Presidents, Mrs. N. G. Burnham, Denver; Mrs. J. F. Humphrey, Colorado Springs; Mrs. T. M. Harding, Canon City; Mrs. E. M. Pullen, Golden; Mrs. Bean, Ft. Collins; Recording Secretary, Mrs. F. F. Kramer; Corresponding Secretary, Mrs. M. D. Vosburgh.

ON JUNE 3D the Diocesan Sunday School Association met at St. Mark's, Denver. The Rev. Geo. H. Holoran spoke on the topic, "How to Teach the Bible"; the Rev. Rufus W. Clark, on "How to Teach the Prayer Book"; and the Rev. J. H. Houghton gave an illustrated instruction on "How to Teach Church History."

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Personals—Guild of St. Barnabas.

THE REV. HUBERT W. WELLS, rector of St. Andrew's Church, Wilmington, will accompany the Rt. Rev. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania, on a four months' tour of Japan, sailing from San Francisco June 28th and returning in October. In the rector's absence the Rev. Professor Montgomery of the Philadelphia Divinity School, will supply the services at St. Andrew's. The rector's family will reside at his summer home, Islesford, Maine, during his absence.

ON TUESDAY, June 11th, the diocesan chapter of the Guild of St. Barnabas for Nurses, held its anniversary at Bishopstead. Bishop Coleman celebrated the Holy Communion, in the chapel of the Good Shepherd, in the morning, and after Evensong gave an address, which was followed by a reception.

WHILE RETURNING from the duty of his early Eucharist on Sunday morning, June 9th, the Rev. Frederick A. Heisley sustained the loss of six dollars in bills, which were unwittingly drawn out with his purse to pay fare on the trolley car.

IOWA.

T. N. MORRISON, D.D., Bishop.

Diocesan Notes.

BY THE WILL of the late Mrs. Clarissa Cook it was provided that should the Public

Library of Davenport cease to use the property she had left it, the building should revert to certain residuary legatees. The Public Library recently acquired a new building, and in consequence the diocese will profit by one-half of the value of the old building. This will amount to something like \$7,500, it is thought.

THE CHURCH at Creston has not been located in the best section of the city for the purpose. The people of the parish have purchased two finely located lots, and by action of the recent convention it was provided that the church building shall be moved to the same and the old lots sold. The old building will be repaired and enlarged. The Rev. David Ferguson and his people are much encouraged over the recent development of the work and with the church in its new location feel that their progress will be more rapid than in the past.

THE REV. A. A. ROBERTSON, who for one year served as priest in charge at Maquoketa recently passed away after a short illness in New York City. Mr. Robertson, although not long in the diocese, will be remembered with affection by his flock at Maquoketa.

THE SUNDAY SCHOOL INSTITUTE of the diocese held at the convention in Burlington was a large advance on previous meetings of the kind in Iowa. The papers and the discussions evoked were helpful and stimulating. The committee in charge of the exhibit of supplies and lesson books certainly deserve much commendation for the size of the exhibit and the excellence of the selection. Certainly the interest in the diocesan Sunday School Institute has grown in the last few years.

Iowa parishes have been favored with visits from the Rev. William Cabell Brown, D.D., of Brazil, the Rev. Rufus W. Clark, department secretary of the Board of Missions, and the Rev. Robert E. Wood of Wuchang, China. Mission services have been held in Oskaloosa, St. John's, Clinton; Grace, Lyons; St. James', Independence; and St. John's, Dubuque. The visits of these missionaries has greatly strengthened the interest in general missions.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Notes from the Diocese.

A SERVICE in memory of deceased members of Brooklyn lodges of the Knights of Honor was held in St. Mark's Church, Adelphi St. (Rev. Spencer S. Roche), on Sunday evening, 9th inst. The service in some respects was unique. After the regular order of service, the roll of the dead was called by an official of the order, and as each name was read off a floral piece was deposited in a skeleton frame work, the whole forming a beautiful floral cross. The Rev. Spencer S. Roche delivered an appropriate address.

THE REV. DR. DOWLING of St. James' Church, St. James Place, preached the baccalaureate sermon to the graduating class of Adelphi College on Sunday evening, 9th inst. The faculty and many of the juniors were present, as well as a host of the friends of the graduates. The church was uncomfortably crowded.

AT ST. LUKE'S CHURCH, Sea Cliff (Rev. Wm. R. Watson), on Sunday evening, 9th inst., the first of the annual memorial services was held in accordance with a suggestion of the State Firemen's Association. The village fire department was largely represented. The rector preached an appropriate sermon.

ON JUNE 12TH, at the Home of St. Giles in the Fields, Hempstead, the Bishop blessed a large bell given in memory of his sister, Miss Elizabeth Burgess, who died about a year ago and whose efficient work for the

Home endeared her to every one connected with it.

AT THE CHURCH of the Ascension, Rockville Centre (Rev. G. W. McMullen) the last of the series of special sermons to men was delivered on Sunday evening, June 9th, by the Rev. R. T. Homans, of the Church of the Incarnation, New York. The Men's Guild attended in a body.

COMMENCEMENT EXERCISES of St. Paul's School, Garden City, were held on Wednesday, June 12th. The baccalaureate sermon to the class was preached in the Cathedral on Sunday afternoon, June 9th. The threatened trouble in this school due to the so-called forced resignation of the headmaster has blown over. The facts are simply that there was a slight disagreement between Dr. Gamage and the Cathedral Chapter, which might have been amicably adjusted had not the Alumni Association, the yellow press, and even the students, butted in and greatly magnified the trouble. The headmaster tendered his resignation and it was promptly accepted and that is about all there is to it.

ST. JOHN'S CHURCH, Oakdale, in which no service has been held for a number of years, is undergoing repairs and may be re-opened for public worship in the near future. The church is owned by Rear Admiral Nicoll Ludlow (retired), who hopes to secure the co-operation of his wealthy neighbors, F. G. Bourne, W. K. Vanderbilt, and others in maintaining regular religious services. The church, which is said to be more than one hundred years old, is being covered with stucco and given a slate roof. The building has been kept in good condition by the owner and could be made ready for occupancy within a short time.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Personal.

THE REV. SCOTT KIDDER, rector's assistant in St. Paul's Church, Baltimore, received at the commencement of the West Philadelphia Divinity School, Thursday, June 6th, the earned degree of Bachelor of Divinity. The subject of his thesis was "Christian Pedagogy," a branch to which he has given much attention, and one in which he ranks as an expert. His written examination consumed many hours of April 30th, and his oral examination was taken on the following day.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personals.

THE REV. EDMUND BOOTH YOUNG, rector of St. Luke's Church, Chelsea, is sailing on July 6th for a trip abroad, this pleasant way of spending his vacation having been made possible through the generosity of his parishioners, who, as a birthday gift some weeks ago, presented him with a purse for this purpose. His trip will be a comparatively short one, as he will return from Cherbourg, France, on the *Teutonic* on August 7th. Mr. Young has put in a most strenuous year as the building of the handsome new edifice and the removal thereto has entailed a great deal of hard work, all of which, together with the routine demands of the rector, have rendered an ocean voyage and a good rest most imperative. During the rector's absence the services for the first two weeks will be conducted by the Rev. Albert Danker, D.D., and the succeeding four weeks by the Rev. George M. Babcock.

ST. LUKE'S CHURCH has just received as a gift a beautiful credence table from Mr. David Lee of Jersey City as a memorial to his father.

DURING the absence in Europe of the Rev. John McGaw Foster, rector of the Church of

the Messiah, the services are in charge of the Rev. Charles J. Ketchum.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Personal—An Excursion.

THE NATIONAL CONFERENCE of Charities and Corrections was held in Minneapolis, this last week, for the first time. It may be of interest to some that the Bishop of the diocese, the Rt. Rev. C. S. Edsall, D.D., was asked to give the Invocation at their opening meeting in the Auditorium and to pronounce the Benediction at the close.

FOLLOWING a yearly custom, the Minneapolis clergy joined with the clergy of the St. Paul Convocation, for a day's jaunt to Frontenac. The excursion was most delightful under the genial hospitality of the rector of Red Wing (Rev. C. C. Rollit) and the guidance of the dean, the Rev. Charles Plummer of Lake City, who conducted the party through the intricacies of Lake Pepin in safety.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Notes from Cleveland.

A SPECIAL COMMITTEE of fifty ladies and gentlemen are vigorously pushing the canvass for the remaining \$30,000 of the \$100,000 necessary to leave Trinity Cathedral, Cleveland (the Very Rev. Frank DuMoulin, LL.D., Dean), free of all debt when completed. The canvass is being conducted under the personal supervision of the Dean, and it is confidently expected that the full amount required will be obtained within the next few weeks.

THE SIXTY-SECOND annual report of "The Ohio Widows and Orphans Society" has just been issued by the secretary, the Rev. Francis M. Hall, M.A. The statistics for the past ten years show that the gross receipts of the society have been \$53,682.01, and the expenditure during the same decade for annuities, etc., \$31,956.50, leaving a net gain of capital amounting to \$21,725.51. There are now 93 members, the majority of them now in dioceses other than Ohio, and the invested fund amounts to \$74,106.30.

THE REV. CHARLES WILSON BAKER, B.A., of Cleveland, was called to the home of his parents in Mount Vernon, Ohio, early in June, to minister to his dying mother, who had been in declining health for many months. Mr. Baker is her only child. The burial services were conducted by the Rev. William E. Hull, rector of St. Paul's Church, Mount Vernon, assisted by the Rev. George F. Smythe, D.D., of Gambier.

AT THE recent meeting of the Convention of the diocese of Ohio the Standing Committee of the diocese was re-elected as follows: Rev. Frederick Burt Avery, D.D., Rev. Abner L. Frazer, M.A., Rev. Henry E. Cooke, M.A., and Messrs. William G. Mather, A. A. Strong, and the Hon. Thomas M. Sloan.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Items from the Diocese

THE FREE Choir School established at old St. Peter's, Third and Pine Streets, about four years ago, has been so successful that other parishes in the city are contemplating starting similar schools. In addition to careful vocal instruction and gymnastic work, the boys receive an educational and classical course under competent instructors, the whole being under the management of the rector and vestry.

OWING to recent bereavement, the Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, has been granted a leave of absence by the vestry. During his

absence the Rev. J. Saunders Reed will be in charge.

A VERY INTERESTING and well attended conference of Senior and Junior Chapters of the B. S. A. was held on the evening of St. Barnabas' day at Zion Church, Eighth and Columbia Ave. (the Rev. Malcolm A. Shipley, rector). The topic was "An Evening with St. Andrew—How He Worked and What He Accomplished."

A STONE ALTAR and reredos will be placed in the new chancel now being built at Grace Church, Mt. Airy (Rev. Simeon C. Hill, rector), as a memorial to the late Mr. and Mrs. J. Henry Dunn. The alterations and improvements are to be completed by October 1st.

THE ANNUAL re-union of the parish of Old St. James' Church, Perkiomen (Rev. F. S. Ballentine, rector), was held on Saturday and Sunday, June 1st and 2nd. Historical addresses and papers were read and it was stated by ex-Governor Samuel Pennypacker, a present parishioner, and whose family has been connected with this parish from its foundation, that services were held as early as the year 1700.

RT. REV. ALEXANDER MACKAY-SMITH, D.D., the Bishop Coadjutor, started on Monday, June 17th, for a two months' trip to China and Japan, with possibly a short visit to Bishop Brent at Manila. The Rev. Hubert Wells' rector of St. Andrew's Church, Wilmington, Del., accompanies the Bishop as his private chaplain. The object of the journey is to make a thorough investigation of mission work of the Church in Japan and China, to learn what has been accomplished, but more particularly to learn the best means of acquiring greater results. The Bishop made a similar visit to Mexico some years ago, and it is the desire of the Presiding Bishop that upon his return the Bishop Coadjutor shall act in an advisory capacity to the Board of Foreign Missions in regard to missionary work in the two countries he will have visited.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Death of a Prominent Layman.

THE DIOCESE, as well as the Swanton parish, has met with a severe loss in the death of the Hon. Henry A. Burt, who has for many years been well known as a faithful member and officer of the Church, as well as an ornament to the legal profession.

IN CONCLUDING his parochial visitations for the year, the Bishop finds the increasing

WENT TO TEA

And It Wound Her Bobbin.

Tea drinking frequently affects people as badly as coffee. A lady in Salisbury, Md., says that she was compelled to abandon the use of coffee a good many years ago, because it threatened to ruin her health and that she went over to tea drinking, but finally, she had dyspepsia so bad that she had lost twenty-five pounds and no food seemed to agree with her.

She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight."

"I know Postum to be good, pure, and healthful, and there never was an article, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. "There's a Reason."

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number of Confirmations even greater than usual; being in fact exceeded in the history of the diocese, only by those of the year succeeding the advent of the last two Bishops—these being of course exceptional years.

WESTERN MASSACHUSETTS.
ALEX. H. VINTON, D.D., Bishop.

New Mission Started.
CHURCH SERVICES were started Sunday afternoon, June 9th, in Red Men's Hall, East Brookfield, by the Rev. Rozelle James Phillips, A.M., rector of Christ Memorial Church, North Brookfield. About forty people from Spencer, East Brookfield, and Brookfield were present. On Sunday, June 23d, the second service will be held.

WEST VIRGINIA.
GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Woman's Auxiliary.
THE ANNUAL convention of the Woman's Auxiliary convened in St. Matthew's Church, Wheeling, Thursday, June 6th.

At 10:30, Holy Communion was celebrated by Bishop Peterkin. About one hundred women were present. The Rev. William Cabell Brown of Brazil preached the sermon.

At 2:30 P.M. the business session was held, presided over by Mrs. G. A. Aschman, the diocesan president. Miss Emery, the General Secretary, addressed the meeting.

The reports of the officers were read and two pledges made for the year, one of \$300 to be given toward the building of a mission at Williamson, in Muigo County, and \$100 toward a new church building at Pelaton, Brazil.

Educational

HOWE SCHOOL.

The commencement exercises at Howe School began with field day Saturday, June 1st. On Sunday at the closing service there was a choral celebration of the Holy Eucharist with sermon by the Rev. Simon B. Blunt, rector of the Church of the Redeemer, Chicago. On Monday the rain prevented the outdoor games, drills, and sham battle. In the evening the declamation contest for the J. B. Howe Gold Medal was won by Charles Barr Field of Chicago. The commencement was Tuesday afternoon, at which the annual address was delivered by the Right Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. The diplomas were presented by the Right Rev. John Hazen White, D.D., Bishop of Michigan City. Among the honors and prizes announced by the rector were the Bishop White gold medal for Christian manliness, awarded to Chapin Hoskins, the Bishop Francis gold medal for Christian courtesy, awarded to Percy Van Tuyle; the Barrows prize for most trustworthy cadet, awarded to Le Roy Yankee. As a testimonial of long and faithful service in Howe School, Mr. Woodbury, the headmaster, was presented with a stall in the chapel and a purse for his vacation. All the members of the school and most of the Alumni united in this testimonial. At the closing vespers the rector, as is his custom, presented each member of the graduating class with a bible. After the closing dress parade there was a reception at the rectory and a dance at McKenzie Hall. During the vacation a new upper school building will be built, which will complete the segregation of the three divisions of the school.

WATERMAN HALL.

Commencement week at Waterman Hall, the diocesan school for girls at Sycamore, Ill., began on the First Sunday after Trinity,

when the rector, the Rev. Dr. B. F. Fleetwood, at the mid-day service, preached the baccalaureate sermon, taking as his theme the class motto, "*Semper Fidelis*," the text being St. Luke xvi. 10. Class day exercises took place on Monday, at 10:30 A.M., there being 12 in the graduating class, their homes being in Montana, Idaho, Wisconsin, and South Dakota, as well as in Illinois. The annual reception on Monday evening, June 3d, was an unusually attractive affair, the hall being brilliantly illuminated and handsomely decorated, and orchestral music being furnished in abundance. The commencement proper took place on Tuesday, June 4th, Bishop Anderson being present, and the annual address being given by the Rev. Herman Page. The Alumni meeting at 2:30 P.M. concluded the programme of the week, and at 4:55 P.M. a special car for Chicago carried away the graduates and their relatives and friends to Chicago. The last school year has been very successful, and the outlook for the coming fall is brighter than ever.

COLLEGE SISTERS OF BETHANY.

The College of the Sisters of Bethany, the Kansas diocesan school for girls, had its commencement June 6th, with a beautiful service in its equally beautiful chapel. The largest class for several years was graduated, ten young ladies, all of whom were communicants of the Church. Several had been confirmed on Ascension day. The Rev. Percy Silver, U. S. A., delivered the address. The salutatorian was Miss Anna Freese and the valedictorian Miss Ora Lower, who also received the Bishop Vail medal.

TRAINING SCHOOL FOR NURSES.

The Christ's Hospital Training School for Nurses, Topeka, Kas., had its annual service a few days since in the Cathedral, when five nurses out of the thirty in service received their diploma for the three years' course. The Bishop of Kansas delivered the address. After which the wives of the trustees tendered them a reception in the guild parlors. It will be of interest to know that out of 18,828 days of service rendered in the year ending June 1st, 10,414 days were given in charity.

CATHEDRAL SCHOOL, ORLANDO.

The closing exercises of the Cathedral School of Southern Florida took place in the Bishop Gray Hall on Tuesday, the 4th inst. Bishop Gray was present and gave an address. Deaconess Parkhill, the principal of

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9.	White satin, cushioned.....	2.00
20.	White parchment boards, gold lines, gilt top, uncut edges.....	2.00

*** The names of the bride and groom, and date of marriage, will be stamped in gold on any style **FREE**, if not more than two lines.

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THE ORGAN WITH THE PIPE TONE

SEYBOLD REED-PIPE ORGANS

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the school, made an address on the Presentation of the Awards, and Miss Taylor, the associate principal, presented them. In the Primary Department Helen Warlow and Dorothy Johnson were awarded prizes from the Audubon Society for the best coloring of birds, and the latter was also awarded the prize for reading. In the Preparatory Department Miss Sarah Yancey received the award for English History and Miss Ruth Bainard was awarded a token for the most satisfactory conduct in school work and in attention to duty throughout the school year. In the Academic department two awards were made towards the attainment of the Bishop's medal, which goes once in three years to the student in the Academic department holding the record for general excellence for the three consecutive years. The award in the first year was made to Miss May Alexander, that for the second year's course to Miss Nancie Brown, who last year also made the record in her class, so that she now holds two of the three awards necessary for the winning of the medal. The Bishop then presented to Miss Ruth Seabury Wells of Connecticut a certificate from the musical department, certifying to her ability to teach through the fourth grade.

The school closes with a very satisfactory record of work.

GRAFTON HALL, FOND DU LAC.

The preparatory exercises at Grafton Hall, Fond du Lac, Wis., were held in Study Hall on Saturday evening, June 8th. The programme was appropriately arranged to commemorate the 300th anniversary of the founding of the colony at Jamestown. A class of seven were given certificates admitting them to the Academy.

Sunday morning, June 9th, the Bishop of Maine preached the baccalaureate sermon in the Cathedral. Bishop Codman contrasted Duty and Happiness as motives in life. It was a most telling presentation of the value of a purposeful life. Sunday evening was concluded by the greatly enjoyed singing of favorite hymns.

Monday afternoon the class exercises were held in Study Hall. Bishop Weller responded to the presentation of the class memorial, a section of stone railing on the south terrace. Miss Ethel MacKinnon, field captain of the Graftons, received the athletic cup. In the evening the music department gave its closing concert. The Alumnae banquet followed, when thirty-two of the graduates enjoyed an hour of good-fellowship and old-time stories.

Tuesday morning the closing chapel service preceded the graduating exercises. The class motto was *Fortiter et Recte*, which Bishop Grafton used most effectively as the subject for his address. Sixteen diplomas were presented, thirteen from the Academy, one each from the courses in domestic science, music and art, and the degree of bachelor of letters was conferred upon Mrs. Amy J. Hooley Todd, of Howe School, Lima, Ind.

Prizes were awarded as follows: The Nina Galloway Scholarship prize, \$10 in gold, to Miss Marion Hayde, Chicago, average for the year, 97½; English Literature, \$10, Miss Sylvia Wolff, Elkhart; Bryn Mawr Latin prize, Miss Harriet Sweeney, Fond du Lac; Music prizes to Miss Abbie Jones, Baraboo, and Miss Gwenllian Wilson, Lake Linden, Mich.; Needlework, Miss Anna Koehler, Pomeroy, Ohio; School and House Conduct, Miss Sylvia Wolff; House prize, Miss Louise Kreutzer, Athens. The good work done by the pupils is indicated by the fact that there were twenty whose average throughout the year was above 90.

Tuesday afternoon the Alumnae held their annual meeting and voted to complete the library furnishings as a memorial to Miss Lucile Peck. The meeting of the patronesses followed and it was voted to undertake to raise \$500 toward the improvements that

have been made the past year. The exercises closed with the school reception from 8-11.

ST. KATHARINE'S, DAVENPORT.

The fifth year of St. Katharine's School, Davenport, Iowa, since it has been under the charge of the Sisters of St. Mary, has just closed a successful year. In the four departments of the school—Academic, Forms, Primary, and Kindergarten—116 pupils have been enrolled, with a faculty of 15 resident teachers and 4 non-resident.

The closing exercises consisted of the usual class night of the graduating class, which numbers twelve girls; a kindergarten exhibition of the work of the children through the year; field day, which is always a special event, consisting chiefly of a military drill, directed by an army officer, in which there is guard mounting, battalion drill, dress parade, and a competitive drill between the two companies to the sound of the bugles. The Seniors presented "The Rivals" as their commencement play to an audience that filled the gymnasium; the musicale on Saturday, June 8th, showing the work of the vocal and piano departments, is always an attractive part of the week's programme; the Rev. Wylls Rede, D.D., of the Cathedral of Quincy, preached the sermon to the graduates on Sunday morning, in Grace Cathedral. His subject was "The Daughters of the King," setting forth the ideals of Christian womanhood inherent in the relationship of all baptized women to the Great King.

Commencement morning began for the graduates with a celebration of Holy Communion at 7 A. M. At 10:30, Charles Noble Gregory, Dean of the Law School of the University of Iowa, addressed the school on the Elizabethan Period in the gymnasium. The music which formed its setting was chiefly songs from the period. After this the Bishop of Iowa gave the diplomas to those being graduated and the prizes to their winners, expressing his gratitude and appreciation of the work done in the school and the support given it by its friends. Then the school formed in procession and went to the front of the house, where the class-stone was placed in the wall of the school building. A printed service being used for the occasion.

ST. JOHN'S SCHOOL, SALINA.

The close of the twentieth year of St. John's Military School, Salina, Kansas, the diocesan boys' school of the district of Salina, was marked by exercises of unusual interest during the week of Trinity Sunday.

On the eve of that day six of the cadets were baptized in the school chapel by Bishop Griswold, and on Trinity Sunday fifteen cadets were confirmed, making a total of twenty-one confirmed this spring. At the early celebration over thirty cadets received the Holy Communion, and with those just confirmed the total number of communicants in the school amounts to two-thirds of the enrollment. Is there any other Church school for boys which can show such a proportion?

The sermon to the graduating class was preached on Trinity Sunday in the Cathedral by Bishop Griswold.

The event of Monday was the annual field meet, which drew a large crowd. Tuesday afternoon was devoted to competition and exhibition drill and a sham battle. The cadets of St. John's have a reputation throughout the Middle West for military efficiency, due to the ability and assiduous zeal of their commandant, Major Oldham, whose disciplinary work is a large factor in the school's success.

For the evening the Old Boys' Reunion was held at the Cathedral guild house. The banquet was served by the Woman's Guild of the Cathedral. Addresses were made by Bishop Griswold, Bishop Millsbaugh, Mr. A. H. Haynes of Colorado, and Mr. E. W. Ober,

[Continued on Page 286.]

DUFFY'S APPLE JUICE

A Healthful, Refreshing, Sparkling, Non-Alcoholic Beverage — A Real Thirst Quencher.

Many beverages are offered the public each summer to allay the thirst, but it is well known that some are made with chemicals and are injurious to health, and others, while cool to drink, leave the body warmer after partaking than before.

That a really healthful, refreshing, and sparkling temperance drink of perfect flavor may now be obtained is hailed with pleasure by all temperance advocates, who find Duffy's 1842 Apple Juice an ideally satisfying, wholesome beverage and a real thirst quencher, dispelling the dull, languid feeling caused by the hot weather, making and keeping the body cool and invigorating the wearied brain.

Duffy's 1842 Apple Juice is made from ripe, selected apples, by a private process which permanently keeps the juice in its rich, original flavor as when it is first squeezed from the apple. It positively cannot ferment, turn "hard," or develop alcohol. It contains all the phosphates, food, and tonic values of the apple, which make it so beneficial to health; it is also sterilized and carbonated, and is the purest, sweetest, and healthiest drink ever offered the public.

It needs but to be once tried to bring forth words of commendation and delight for its sparkling flavor and excellence. The Rev. Albert Watron, pastor Presbyterian Church of Windham Depot, N. H., says: "I gladly testify to the tonic value of Duffy's Apple Juice, it has a delicious flavor, goes to the right spot, and is decidedly invigorating." The Rev. Z. M. Silbough, pastor Glenfield Methodist Church of Allegheny, Pa., writes: "I think Duffy's Apple Juice is fine, the best I ever tasted." The Rev. C. W. Hanna, pastor Congregational Church of East Canaan, Conn., says: "All in my household have tried Duffy's Apple Juice and pronounce it the most excellent drink they ever tasted. It is certainly delightfully refreshing." Hundreds of other clergymen have written the manufacturers to the same effect, and all cordially indorse this pure fruit drink.

It is a popular drink at all public resorts, banquets, and social gatherings where temperance beverages are used. It is appreciated in the home and used at the table in place of tea, coffee, and milk. It will be found everywhere this summer, among the mountains, at the seashore, and in the city, wherever people gather to refresh themselves and quench their thirst.

There are many clergymen and presidents of temperance organizations who would like to know of a pure, wholesome, non-alcoholic beverage which they can safely recommend, and to prove to them that Duffy's 1842 Apple Juice meets the highest standard of an ideal beverage, the manufacturers will gladly send a large bottle absolutely free of charge upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. It is also a palatable, delicious family beverage.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, and dealers, and served at hotels and clubs.

A trial order of one dozen pints of either the Apple Juice or Grape Juice, or a half-dozen of each, all charges prepaid, will be forwarded on receipt of \$3, sent to the American Fruit Product Co., 94 White Street, Rochester, N. Y.

EDUCATIONAL.

[Continued from Page 285.]

Sr., of Salina. The Alumni Association decided to offer two prizes for excellence in speaking, and pledged support to the athletic interests of the school.

The graduation exercises were held on Wednesday morning in the gymnasium. The address was made by the Rt. Rev. Frank R. Millsbaugh, D.D., whose son is in the class. The diplomas were presented by the Rt. Rev. S. M. Griswold, S.T.D. The graduates were: Robert Clarkson Millsbaugh of Topeka, Ralph G. Heard of Salina, Walter H. Cannon of Paola, Kan., and Russell McConnell of Guthrie, Oklahoma. Medals and honorable mentions were awarded as follows: Gordon prize, Ralph G. Heard; Watson Medal, Frank McCoy; Military Efficiency, Russell McConnell; Manual of Arms, Paul Pond; Honorable Mentions: Decorum, Cadet Haynes I.; Mathematics, Corporal Rogers and Cadet Pond; Physics, Corporal McCoy; Botany, Sergeant Pearson; Latin, Cadet Harrington; Greek, Sergeant-Major Johnson II.; French, Cadet Smutzer; Music, Cadet Esmay.

The commencement dance was given Wednesday evening, and promotions were announced Thursday morning.

The trustees' meeting brought out the fact that the School is in better condition than ever in its history, and the first year of the headmastership of the Rev. Albert E. Heard promises well for the future. The present staff of masters will remain unchanged. The trustees voted the tuition to \$400 per annum, because of the recent advance in the cost of living.

ST. MARY'S, NEW YORK.

St. Mary's School, 8 East 46th Street, New York, held its commencement exercises on the morning of Wednesday, May 29th. The lecture hall was filled with friends of the school, from whom, after the exercises, there were many expressions of sincere congratulation upon the scholarship, the voices, the gen-

eral bearing of the graduates. The procession moved slowly down the stairway, through the lecture hall, into the chapel, singing the hymn,

"Bright the vision that delighted
Once the sight of Judah's seer,"

to the accompaniment of organ, violin, and cornet.

There followed in the chapel a brief service of song and prayer, in which the Bishop of the diocese and several of the clergy joined. The service closed with the recessional,

"Songs of praise the angels sang."

The order of commencement exercises then followed.

Bishop Potter congratulated the graduating class upon the pleasant exercises of the morning, and expressed a fatherly interest in their future. He reminded them that certain responsibilities rest upon those who have had the advantage of being graduated from a school where the Church is in all things recognized, and he entreated them not to forget how very precious a thing is true womanliness, which it is an unspeakable pity to sacrifice—whether for athletics or for intellectual pursuits.

ST. JOHN'S MILITARY ACADEMY,
DELAFIELD, WIS.

THOUGH the sudden death of the venerable father of President Smythe cast somewhat of a gloom over the school where he was such a familiar figure, and so beloved of the cadets, nevertheless by the express wish of the president, the programme was carried out as originally planned. On June 9th the usual sermon to the graduating class was preached at the oratory, by Dr. Smythe. The chapel was crowded to its fullest capacity and the musical programme both morning and evening was an unusually good one.

Monday, the 10th, the sports of field day took place; Ralph Fletcher of Bellefontaine, Ohio, won the gold medal for the best athlete, and Charles Gove, Cerro Gorda, Ill., Don

[Continued on Page 288.]

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EDUCATIONAL.

[Continued from Page 286.]

Hamilton, Chicago, and E. Atwood, Chicago, won the several silver cups in the other athletic classes. In the evening the Rev. Dr. Andrew Gray, Mattoon, Ill., lectured on English Cathedrals.

Tuesday was class day, and after the various military functions terminating with the President's reception at Rosslynne, came the laying of the class-stone with a very interesting ritual.

Wednesday was military day and Alumni reunion, and was most enjoyable. The military medal was won by Cadet Bodenstein, Sheboygan, Wis.

Thursday was commencement. The day's work began with a special celebration, and corporate communion of the Corps of Cadets. At this service, which was held at 7 A. M., the chapel was again packed with friends of the cadets, and it is estimated that all or nearly all of the cadets made their communions. During the morning, camp was "struck," arms, etc., turned in and packed away for the summer. At 2:00 P. M., Judge Warren D. Tarrant of the Circuit Bench, Milwaukee, delivered a splendid address on integrity and high ideals. It was most practical and was quite out of the ordinary. At 2:30 the literary exercises of the class of '07 were held, and in the contest for the Dr. Lewis Kemper gold medal, young Fletcher, who had previously won the gold medal for athletics, also took the medal for oratory. Then came the distribution of medals for highest standings in the several studies of the curriculum. In all some fourteen medals were conferred.

At 7:30 P. M. the graduating exercises of '07 took place at Kemper Hall. The candidates for collegiate diplomas were presented by the Rev. Dean, Howard LaField, and the diplomas were conferred by President Smythe.

So closed another successful school year in this ever growing Church school, which has the unique distinction of never having received a hundred dollars from any other source save its pupils and patrons. Its new buildings will well repay a visit, and judging from the applications already entered by the president, St. John's will have the largest number of pupils that it has ever had at the next opening in September.

A crowd of distinguished guests, military and civil, were gathered during the week, and on commencement day the well beloved Bishop of the diocese, the Rt. Rev. Dr. William Walter Webb, was present. It is understood that some of the immediate missions about St. John's are to be placed under the control of the cadets next September.

MEDITATIONS.

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* *The Voice of My Prayer*. Short Meditations for Sundays and Holy Days. By Shirley C. Hughson, Mission Priest of the Order of the Holy Cross. 7x4½. pp. 119. Milwaukee: The Young Churchman Co. 55 cents net, postpaid.

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